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## Zion's Herald.

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locality.

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"THIS, TOO, WILL PASS AWAY."

BY LANTA WILSON SMITH.

When some great sorrow, like a mighty river,

Flows through your life with peace-de-

stroying power,

And dearest things are swept from sight for-

ever,

Say to your aching heart each trying

hour,—

"This, too, will pass away."

When ceaseless toil has hushed your song of

gladness,

And you have grown almost too tired to

pray,

Let this truth banish from your heart its sad-

ness,

And ease the burdens of each trying day,—

"This, too, will pass away."

When fortune smiles, and full of mirth and

pleasure,

The days are flitting by without a care,

Lest you should rest with only earthly treas-

ure,

Let these few words their fullest import

bear,—

"This, too, will pass away."

When earnest labor brings you fame and

glory,

And all earth's nobles ones upon you

smile,

Remember that life's longest, grandest story

Fills but a moment in earth's "little

while,"

"This, too, will pass away."

Thank God that earthly things are not for-

ever!

Thank God, our eternal home is free from

care!

Ner pain, nor death, the fondest hearts to

sever,

But joy, and peace, and gladness reigning

there

Shall never pass away.

Parker, D. T.

## THE FLORIDA CHAUTAUQU.

BY BISHOP W. F. MALLALUE.

About midway between New Orleans and Jacksonville, Florida, some seventy-five miles northeast of Pensacola, and between thirty and forty miles from the waters of the Gulf of Mexico, is the seat of a new enterprise destined to be of great interest to all Sunday-school workers. The country through which the Pensacola and Atlantic railroad runs is, for the most part, if not a wilderness, at least a very sparsely-settled country. It has needed the stimulus of railroad enterprise for a long time, and now within a few months, a little more than a year, the first train has broken the silence of these solitudes. It is, unquestionably, the fact that this line runs along the route pursued by the celebrated and romantic Ponce de Leon, as he left the eastern coast of Florida in search of the marvelous fountain of perpetual youth of which he was told by the natives; they, doubtless, thinking that such a fountain must be the object of constant desire to any mortal. But neither he nor they succeeded in finding the object of their quest, for long since they passed away, as all who lived before them. The fame, however, of the adventurous explorer still lives in all this region, and one of the stations on the road bears his full name.

Not far from the railroad station is a wonderful spring, though its waters do not have the quality of imparting the blessing of changeless and eternal youth; and its name is in keeping with the old fable. The spring is more like a pool than an ordinary bubbling fountain. It is, perhaps, fifty feet across, and twenty feet in depth, but the water is so perfectly clear that it is difficult to estimate the depth; the bottom is clean white sand, and the water enters the pool so quietly that no disturbance is perceptible, and yet in such quantity as to afford a supply sufficient to form quite a little rivulet as it flows away to join a larger stream close at hand. One peculiarity of this spring, as of all others in this section of the country, is that the water, though pure and soft, is not cold; it is not tepid, but it is just warm enough to suggest that it was a little warmer it would be unpleasant. It ought to be a good

deal warmer, or just a little colder, to make it agreeable for drinking purposes. Just how the water comes to be so warm, is one of the unsettled questions. It may be that the ground, warmed by summer suns, never cools off sufficiently to affect the springs, or it may be that the water comes from such depths as to account for its temperature; and so whether from surface heat or internal fires the warmth is obtained, no one as yet is able positively to tell.

Westward of the railroad station Ponce de Leon and his famous spring, is another locality that is also traditionally connected with the doughty Spaniard. This is the seat of the Florida Chautauqua. Here on a ridge of land, running for sixty or seventy miles east and west, with an elevation of from one to three hundred feet, has been discovered a spot of surpassing beauty and healthfulness. The soil is a light, porous, sandy loam. It absorbs the rain most rapidly, so that in all this region mud is absolutely unknown. Pine forests, tall and grand, of the pitch-pine, long-leaf variety, spread abroad on every side. Quiet, noiseless roads and paths run through the woods in mazy crookedness and beauty. The balmy breath of the pines fills all the atmosphere, and, at the same time, if one listens he will be sure he hears the surging of the surf upon the ocean shore, when in reality it is simply the sound of the wind-swept pines. It is strange how closely these different sounds resemble each other. But whether the gentle zephyr or the hurrying breeze touches the outstretched branches of these mighty pines, they are ever vocal with song and anthem peculiarly their own.

Every Chautauqua must have its lake, and so has this. Here is Lake de Funiak, named for one of the live directors of the railroad, and not for some long since dead explorer, French or Spanish. It is as round as the sun, covers perhaps fifty acres, is sixty-four feet deep, and has perfectly clear water. The shores are clean white sand; its banks are a gentle slope like the sides of a vast basin; it is surrounded completely by the growth of pine, and is a perfect gem of beauty. It is in the centre of the eastern side of two hundred and eight acres of forest, already enclosed with a substantial fence, which, if not already consecrated, is to become the consecrated spot where in the years to come many weary with the long winters of the North, many in search of health and rest, many in hunger of knowledge, many aspiring for a better preparation for the performance of Christian work, shall gather, and amid these beautiful and health-giving scenes find, it is to be hoped, all for which they search, and all their hearts desire.

It is to be noticed that this is not a southern enterprise, nor yet a northern enterprise in southern soil, but a united effort, though under northern leadership, of good and earnest Christian men from various parts of the country, to build up an institution that shall be of more real value than any fountain of merely physical perpetual youth. Race, blood, language, religion, the trend of rivers and mountains, as well as the will and purpose of the people, make it evident that this great country of ours is to be one and indivisible. And, since these things are so, it is the part of wisdom, that patriots, philanthropists and Christians should combine all possible efforts to conquer and hold the whole country for Christ. And this enterprise is right along on this line of things. It is like a burst of sunlight in this wilderness. The natives gaze with wonder on the uprising cottages and hotels, and schools of science, philosophy and philology, and all the other adjuncts of a genuine Chautauqua. The institution must grow, and as it grows its influence for good will widen and increase. It will make for righteousness in all this land, and will prove to be one of a growing number of centres from which shall emanate an influence which will benefit and bless all classes and conditions of men. God is in all this land, and it is His purpose to bring help to the weakest and the humblest; and the day is not far distant

when that man shall be counted most Christlike, and shall be most honored, who with the richest endowments and acquisitions shall give and do most for the blessing and uplifting of the down-trodden and the oppressed.

"God moves in a mysterious way  
His wonders to perform."  
"His purposes will ripen fast  
Unfolding every hour."

And it only needs that God's people should follow the lead of His providence to ensure the triumph of right and the overthrow of wrong. God and man are co-workers in the salvation of the world, and one of the best fields of Christian activity in these modern days is the Chautauqua Assembly, wherever located.

The first sermon of the Florida Chautauqua was preached by the writer, Sunday A. M., Jan. 18, to a large and attentive audience. In the years to come thousands of other Gospel sermons will be preached to larger multitudes, with the ever-tending divine blessing.

## A REMARKABLE EVENT.

BY REV. A. LOWREY, D. D.

On the 22d of January, 1885, fifty-three missionaries, including men, women and children, sailed from New York for Central Africa, under the lead of Bishop Wm. Taylor. They took passage on the "City of Montreal" for Liverpool, where they will transship and take the "Nubia" for Loanda on the west coast of Africa. From thence they will penetrate into the interior, feeling their way along on foot, or with such transportation as they can command, until they have reached their objective point inland, which is supposed to be a thousand miles from the coast. They aim to reach a friendly tribe called "Lubuks," or "Friends," in the Tushilange country. We hope to get regular reports from the missionaries as they advance; but they are going where railroads, telegraphs, coaches, even post-offices, are unknown. This is the first instalment under Wm. Taylor for Africa since he was appointed Missionary Bishop for that country in May last. What other man on the face of the earth could inspire a half hundred souls to get right up and start without salary, or any assurance of support, for the darkest place on the dark continent, in so short a time? Who cannot see the hand of God in all this? Wm. Taylor came to the General Conference as a lay representative, fresh and sunburnt from his work in South America. That body took him up suddenly by a sort of divine spontaneity, and made him Bishop in spite of themselves. That strange man is somewhere between Liverpool and Liberia at this date. He will preside at the Liberia Conference, Jan. 27, 1885. Thence he will push down the coast to St. Paul de Loanda to meet this expedition from America, and lead off into the forest of the interior.

Most of the missionaries, by request, met, a week before the time of departure, at Carroll Park Church, Brooklyn, N. Y., where by the society and friends they were most hospitably entertained, under the remarkable kind and generous superintendence of Rev. Bro. McBride, the efficient and deeply-spiritual pastor. According to previous arrangement, the week before sailing was to be spent in revival work, and waiting on God for His anointing with the missionaries. The meeting was profoundly hallowing. It was announced as an ordinary meeting for the spread of holiness, with Rev. Mr. Griffin, of Massachusetts, as the leader. But it took on a unique aspect, and finally included every element of a great evangelical occasion, with holiness to the Lord as the dominating idea. It was a Pentecostal preparation for the missionaries, and a time of refreshing for all concerned. It was everything but a modern reception, where fun, flowers, ice-cream and cheap jokes are the staple ingredients. The religious interest increased up to the last night, when the house was packed, and remained so till about midnight. All the missionaries spoke, and better speaking, on the whole, and more divine power attending it, I never witnessed on a missionary occasion before.

It was a memorable occasion, and doubtless will prove beautifully historic. It was just such a meeting as ought to precede the outgoing of all missionaries. We must not demand less education, or less money economically used, but more; and yet if we were to depend less upon these human aids and auxiliaries, and infinitely more upon the divine anointing as a qualification, our success would be ten-fold what it is now, or ever has been. That such a meeting should burn through an entire week in Brooklyn, and not a representative from our Missionary Society present, was somewhat discouraging; and that no note should have been taken of such an event, whether wise or unwise, by our local organs, is to be regretted.

If, moved by commercial considerations alone, fifty-three of our citizens should leave our shores to colonize in Central Africa, it would be a noteworthy event in its bearing on the civilization and conversion of Africa. If these Christians were a set of fanatics, recklessly plunging themselves into danger and death, it might have been an act of mercy to have met them and at least made an effort to dispel their delusion. Failing in this, it would have been quite Christian to have waved them off with a hearty "God bless you!"

The composition of this group of missionaries seemed to us singularly complete and well-proportioned—one or more thoroughly trained financiers, two physicians (one male and one female), two or more experienced school teachers, mechanics, farmers, trained musicians, vocal and instrumental, some highly educated, some not, but all intelligent, some gifted evangelists, some women like Priscilla able to teach Apollos the way of the Lord most perfectly, and others like Lydia adapted to entertain the apostles. Two of the company were Friend Quakers—Delia Rees and Levi D. Johnson, M. D. A peculiar interest clustered around these persons, as they were the first fruits of the modern missionary revival among the Friends. Accordingly, David Updegraff, of Ohio, and Elizabeth Farnum, of Philadelphia, both persons of great prominence among the Friends, were there with beaming faces to see them set sail, and say to them so sweetly, "Levi, I bid thee farewell!" and then kissing Delia Rees and saying, "Delia, I bid thee farewell!"

We were especially interested in Elizabeth Farnum. She has long been a preacher among the Friends, and is now quite advanced in life. The vessel was advertised to leave at nine o'clock. The morning of the 22d was intensely cold; but Elizabeth was there—not only on the dock, but on the vessel down in the cabin with a heart as jubilant as a girl of sixteen, and a smile sweet as that of an angel. She was the last to leave when the bell rang, and the order was given to go ashore.

The time of parting had now come. It was a supreme moment. They on board and we on shore stood face to face in the severely cold air and strong wind. The missionaries with full hearts began to sing the old favorite hymn,—

"The birds without barn or storehouse are fed,  
From them let us learn to trust for our bread;  
His saints, what is fitting, shall ne'er be denied,  
So long as 'tis written, 'The Lord will provide';"  
with the stimulating chorus,

"Yes, I will rejoice."

When the vessel moved, those on board and those on shore with one accord struck up the plaintive strain, "In the Sweet By and By," and then with waving hats and handkerchiefs, in the midst of blinding tears, we bade them, and they bade us, a long and loving farewell.

## CREMATION NOT A SUCCESS.

BY MRS. MARY S. ROBINSON.

Cremation does not gain in public favor. The two furnaces—we are not aware of more than these—built for the purpose in this country, have an occasional corpse to consume; and the same may be said of the similar apparatus in Great Britain; for both there and here a few eccentric persons, before shuffling off their mortal coil, give orders to have

it converted to ashes. The last person thus minded, was an actress, who directed that half of her ashes should lie beside her mother, in one State, and half beside a sister, in another State. Were the last day to come quickly, one can but wonder whether these divided members would be seen traveling over earth or through air in quest of one another.

The practice is too thoroughly pagan to find acceptance in a Christian country. The Gospel is a gospel of the body as well as of the soul. It is the good news of God to man in his totality, body and soul, mind and spirit. The connection of matter with spirit is hidden, a mystery, even in the visible Kosmos. But we concede that the first named is the thought of the Divine Mind, put into form; the concrete expression of the abstract and immaterial. As His thought, it is indestructible, eternal. The human body is made to be the temple of His spirit; the dwelling of the divine and human life united, the Infinite joined with the finite. The resurrection of the body once admitted as an article of faith, whatever does wanton violence to the physical part of man, is opposed to the Christian consciousness and conscience. When the soul has been parted from its vestment, we return the latter solemnly and tenderly to its native earth, there to await the new earth, the "all things new," which the work of Christ is to achieve. We lay it thus beneath the sod, there to be resolved to its original elements by the process of natural laws; that is, by the operation of the Creator. To violently resolve it after the manner of the Ghats in India, or the vultures of the Towers of Silence in Persia, or the beds of quick-lime in China, is as abhorrent to the Christian perception as it would be to chop it into mince-meat, after the manner of the Fijians.

A more congruous method of treating the objections to large cemeteries is by disinfection and transportation. In this day of steam transportation no great city of Christendom is relatively remote from large areas of uncultivated land. Thus eighty miles from New York City stretches a tract of some seven thousand five hundred mostly unimproved square miles, the region of the Catskills and the Adirondacks, where bodies by the million might be buried with no harm to any one, and with actual good to some part of posterity, by the enriching of the soil for a future century, when all associations of interment connected with it would have ceased to exist. The moors and fells of Scotland, the mountain sides of Wales, the wooded tracts of France, the earthy, secondary heights of Switzerland, the spurs of the Apennines, the Pyrenees and other European ranges, not to mention immense desert tracts further eastward and southward, offer beautiful, appropriate resting-places for the dead of the great cities, and indicate that Mother Earth has made abundant provision for the last couch, the final, long slumber of all her children. Arrangements once made on a scale commensurate with the need, would bring the cost of such burials within the reach of all who, with our present modes, are oppressively taxed by the requisitions of the city funeral. In over-populated districts, the living are compelled to migrate. The necessity for decent, sanitary, and suitable transportation of the dead is not less evident.

## LETTER FROM NEW ZEALAND.

MR. EDITOR: Accept my grateful thanks for your continued kindness in sending the *HERALD* so regularly to this distant land. I assure you no paper which enters our home ever receives a more cordial welcome. I believe many of your readers will be pleased to hear something of our last General Conference, which closed its fortnight's sittings, Nov. 25. I cannot tell you how delighted we were to welcome to this beautiful city (which is more English and homelike than any in the colony) honored brethren, laymen, and ministers from the three Australasian Conferences, as well as distinguished missionaries from the Friendly Isles, Fiji, and New Guinea, many of whom had come thousands of miles to this triennial assembly to represent our church-

es in this hemisphere. The ladies, ministers, and lay members of our reception committee spared neither expense nor trouble to make our guests comfortable and happy, and I must say, in the many Conferences I have been privileged to attend, I never saw arrangements so perfect, or heard so many expressions of appreciation and gratitude. Some of our brethren from the drier and warmer regions found at first our less genial climate somewhat trying, but many of them greatly enjoyed the change, and have left in health and happiness, leaving behind them much spiritual blessing and pleasing memories of their personal worth and ability.

Rev. Dr. Waugh, the ex-president, though originally a member of the Irish Conference, has lived for thirty years in Victoria, nearly twenty of which he has spent as president of our college in Melbourne. Looking at his tall, commanding presence, one feels like calling him General Waugh. He was made to rule, but exercises this power in a gentlemanly and Christian manner. Before vacating the chair which he so worthily filled for the past three years, he delivered an address, in which is sketched an outline of the growing power and hopeful prospects of our church in this hemisphere.

Dr. Waugh's successor, Rev. H. Fletcher, was elected by an almost unanimous vote of the Conference, and by his genial and judicious manner, did much to make this one of the happiest Conferences I ever attended. The representatives of our New Zealand Conference unanimously and earnestly sought to have these islands constituted a separate and independent Conference, partly for geographical and economic reasons, but chiefly in order to form a union with the other Methodist churches of this colony on a basis already accepted by our Conference. The brethren from the other colonies were greatly in the majority, and most unwilling to part from us, but still more unwilling to sanction the basis of our proposed union, which to these strong conservatives seemed far too great a divergence from Wesleyan Methodism to gain their support, and therefore by a sweeping majority they blocked our way for the present, at the same time recommending the further consideration of the subject to all the Conferences, on the basis adopted in Canada.

I am thankful to say that while many of our ministers and people feel much disappointed, they bear their defeat right loyally, and not a few are now thankful for our continued connection with our other great churches of these colonies, and are resolved to seek the union of the entire Methodist family in this hemisphere on a wider and more permanent basis. An increase of more than nine thousand members during the past three years, the healthy and higher tone of spiritual life which pervades our churches, the cheering condition of our missions in Fiji, Tonga and New Guinea, with the increased number and efficiency of our ministers, churches, colleges, and educational establishments, make us thank God and take courage.

EDWARD BEST.

Christchurch, N. Z.

## CENTENNIAL MEETING OF METHODIST WOMEN.

The Centennial devotional meeting of the Methodist ladies in Boston and vicinity, which met in Bromfield Street Church, Jan. 28, proved very successful. Fortunately the day was fine, and a large number were present. The meeting commenced at 2 P. M., with many fervent and earnest prayers for the blessing of the Lord to rest upon the meeting, and prepare the hearts of those present to receive the words of counsel they had assembled to hear. The first hour was led by Mrs. S. B. Holway, of Chelsea, who lives in the hearts of so many to whom she has ministered comfort. At 3 o'clock Mrs. Dr. Bolton took charge of the services, and introduced Bishop Foster, who said he had come from the Presbytery Meeting where he had delivered an address, and was, consequently, very weary; but he said he was glad to have this opportunity to say a few words to the ladies, which he hoped might be profitable to them. He regretted they were so little acquainted with each other, and wished they had some means of assembling themselves together in a systematic way for the purpose of becoming more so. He spoke of the potent influence woman had exerted in our

church for good, and, indeed, through all the generations how much all men were indebted to the uplifting influence of wives and mothers. He said he thought their influence for good was more than that of men. He exhorted them to always be present at the public services if possible, that the minister might be cheered by their presence and strengthened by their prayers. He emphasized the importance of their helping in this way. Also in the social means of grace let their voice be heard, not so much in lengthy exhortation and fine speeches, as in testifying of their own experience. He thought women could be more useful in aiding the minister to carry out his plans, than in originating plans of their own. He dwelt on the influence of women in their homes. Their husbands, absent during the day, mingling in the turmoil and din of business, where they are often obliged to see the most selfish side of men (which things are not conducive to devotion), come home at night needing the sweet and restful influence which a Christian wife is able to impart. And the children in the home! Who can estimate the influence which the mother can exert over them, impressing lessons of patience and cheerful trust in God day by day—lessons unknown and unobserved by all but Him whose eye observeth all things; lessons which in after years shall make them strong to resist temptation.

As he closed, all felt that the truths he had uttered would indeed bring forth fruit in their lives. The prayer and conference meeting was again resumed, conducted by Mrs. Bolton, when many spoke of the good they had received.

A recess was given from 5 to 7, at which time a social meeting was held. The first hour Mrs. V. A. Cooper, of Lynn, led the services, and many testified of the help they had received from the Bishop's address. As the meeting continued, the hearts of those present became more closely knit together, as they prayed for the Holy Spirit to descend and prepare them for labors more abundant. Mrs. R. Greene, of Charlestown, was then introduced and took charge of the meeting the last hour. She opened with interesting remarks, and the meeting continued to increase in interest. Hon. Jacob Sleeper said he was glad the sisters had thought best to hold such a meeting, and that they had it in that church. The presence of the brethren in the evening was enjoyed, and as prayers mingled and songs of praise ascended to our God, we felt strengthened for days to come. Mrs. Greene called for Bible promises to be repeated, and all seemed to enter into it more heartily than before. Mrs. S. L. Gracey, of Chelsea, moved a vote of thanks to Bishop Foster for calling the ladies together, and for his address, which was unanimously adopted. And so ended a very profitable day, which shall long be remembered. And we venture to predict, if this meeting is an indication of the spirit of Methodism in the next century, that those who succeed us shall indeed see great and mighty things. We return our grateful thanks for the use of the church so kindly proffered to us.

E. COOPER.

## N. E. Methodist Historical Society.

The annual meeting was held in Wesleyan Hall, at 1030 A. M., Jan. 18. A large and deeply-interested audience was in attendance. Rev. L. R. Thayer, D. D., occupied the chair. Rev. E. A. Manning led in an appropriate prayer. The annual report of the directors was presented by Rev. George Whitaker. It indicated much progress in our cause during this centennial year, which growth had necessitated larger accommodations, arrangements for which are well in progress. In a few days the work of removal will be completed, and the Society is to be congratulated on the fine room which will serve for some time for headquarters. It is especially indebted to Hon. Jacob Sleeper and other leading and wealthy laymen for very generous subscriptions to the rent fund. We are in need of funds to pay the bill of removal and furnishing. We shall also need a larger fund for the binding of pamphlets, the publishing and purchasing of many important works and periodicals, and for the helpers which our increase will soon require.

The annual membership fee of \$1 now due will be specially welcomed this year. Will the members please remit?

The Librarian's report was full of encouraging facts and timely suggestions, and showed the increase of 183 volumes and 584 pamphlets; making a total of 1,318 volumes and 6,410 pamphlets. Donations of books, pamphlets, and relics of a Methodist sort are solicited from our friends everywhere.

The corresponding secretary reported an increase of 31 resident members, making in all 285; and of corresponding members three, making 27; which, with two honorary members, makes a total of 355.

The treasurer reported the total receipts of the year, \$314.83; the expenditures, \$308.94; cash on hand, \$15.76.

The historiographer reported the death of five of its members during the year. Biographical sketches of three of these have been prepared and read before the Society. Special papers of rare excellence in several cases have been prepared for and read before the Society at each of its meetings.

Rev. Wm. R. Clark, D. D., of Lynn, delivered the annual address on "Reasons why we should study Methodist History." The address was admirable in its scope and language, and is a valuable contribution to our cause, and was frequently applauded. The communion service of the old Needham cir-

(Continued on page 4.)



## Miscellaneous.

## REVIVALS WITHOUT AN EVANGELIST.

[From the Christian Advocate of Jan. 22 we receive the following article by Rev. J. O. PRICK, D. D.]

## THE PREPARATIONS FOR A REVIVAL.

By preparations I do not mean certain human arrangements, but some great facts, faiths, and convictions which inspire, propel, and secure revivals by the pastor.

## I. THE PASTOR MUST BE THE CENTER OF THE REVIVAL.

Allowing all due credit to the labors of the laity, and demanding that the revival must center in the pastor. It must dominate, inflame, and impel him. It must be as fire shut up in his bones. Then he cannot, will not, rest, till his contagious faith and zeal have set others on fire. He must be a walking revival. It will be heard as an undercurrent in all his conversation as the season for special services draws near, and will break out as hidden fire in all his prayers. His sermons will take shape and intensity from the consuming passion that burns within him. His pastoral visits will breathe a profound solemnity for the unrepentant. All this spontaneously outgoing from the pastor will be seen and felt. Others will become aroused to a kindred interest. The revival influence is spreading.

Obstacles are seen, but they only stimulate the pastor to more heroic determination. The coldness of many only intensifies his zeal. The doubt of some that a revival is possible challenges his faith to laugh at impossibilities. The indifference of his laity members reproaches his earnestness. His closest friends, with burdened prayers, are sprinkled with scolding tears. He is the center of the courage, real faith, and omnipotent energy of the revival. He must be the leader. As general, he must march his forces into battle, and hold them to the contest with unflinching courage and faith. Too strongly cannot be impressed the necessity of the pastor standing before his people as the informing genius of the revival.

Only he will require great pluck and prodigious work to bring out cold, factions, backsliders, amusement-loving church up to the work. But there is nothing else to do. A revival is the stark necessity of such a church. Nothing less will save the day. A revival or death. God must come in the power of the Holy Ghost and quicken the dead. Nor must the pastor wait till the whole church is aroused. Aroused himself, flame with the revival spirit, let him inaugurate special meetings, and sound the trumpet. Some will be found to rally to his side. With these begin the battle. Let it be felt that it is no skirmish, but a siege till the enemy surrenders. This is tremendously important. "Hard pounding, hard pounding, etc.," said Wellington at Waterloo, and he who pounds longest wins. Often I have seen the first three weeks utterly discouraging, but persistent pluck has been rewarded with a glorious revival. Once we stayed all night in prayer with all our heroic souls, and within three days the work of God was moving grandly. There must be a strong hand on the helm, and that hand should be the pastor's hand. He must be in the revival spirit if he would have a revival, and stand as the center of its revolving fires.

## II. CLEAR THE DECKS FOR ACTION.

Naval commanders before a battle clear away all incumbrances on deck. This is necessary to the best service of the men and guns.

The pastor must clear his decks preparatory to revival meetings. He must beware that he has no engagements to take him away a single night, and no literary work that absorbs an hour of his time and strength. He must keep himself uninvolved in interest and devotion. Some years ago I had a great temptation at this point. My friend, John B. Gough, in recognition of a kindness, offered to make engagements for me to lecture in the same course with himself, five nights in a week, at \$100 a night, for four months, if I would take a vacation of that length. That would have given me \$8,000—more money than I ever saw or expect to see for lecturing. But that absence must occur in the very season most favorable for the work of God. I could not out my commission for one winter when souls were to be saved. Profoundly grateful for his extraordinary generosity, I politely, but promptly, declined. That winter God gave me a mighty revival.

The pastor must allow nothing to divert or divide him in his supreme work. His hand must be steadily on the helm. Again, he must see that the church is free from distracting influences. These proper or improper at other times must be switched on side tracks now, to give the revival the right of way on the main track. Hence it is important to plan that no entertainments, lectures, concerts, suppers, financial schemes, nor anything else, be allowed to distract thought or divide interest during the season set apart for special services. The Lyceum, Young People's Association, Debating Society, and all other week-night meetings, must be adjourned for the time. The people must be urged to forego all social visiting and defer all parties during the evenings of the revival meetings. Besides the benefit of the absence of distractions, this course calls serious attention to the chief concern of the hour, and puts the church in an attitude of expectancy. The interruption of the regular order of things challenges interest in the extraordinary. It sets them thinking and talking about the revival. This helps the work. Even if some dislike the interruption and get angry, this helps the revival! The devil always makes a mistake when he gets mad! So do cold church members. The reaction comes, and meanwhile their anger has agitated interest in the revival. Indifference is more to be dreaded than opposition. Hence, let the pastor clear the decks for the revival as Episcopians clear for Lent.

## III. A CONVICTION THAT THE CONVERSION OF SOULS IS THE PASTOR'S SUPREME WORK.

Until he feels this as a profound conviction, there will be no revival, or he must send for an evangelist who has this conviction. For this kind of conviction is the supreme work of conviction that this is the supreme work. Mark, that I do not say that it is the only work, nor all the work that is important. I know there are many other lines of imperative and indispensable work in the ministry of a well-rounded pastor. But the conversion of men is so fundamental and imperative that without it there would be no other work to do. This proceeds all else, and all else is built upon it. Bishop Foster, in his Centenary Thoughts (p. 79), says, "The fundamental work is to build men into God." But men cannot be built into God until they are converted. Hence the supreme work of the pastor is to bring them to Christ.

In building this spiritual temple there is the quarrying of the marble, and there is the cutting and polishing each stone to its place. There is a disposition among some ministers who do not aim at or have small success in quarrying (converting) men, to magnify the polishing (edifying) work, and to refer with "faint praise" to the work of quarrying the material for the temple. Remember that, while both kinds of work are necessary, there would be no living stones to polish, no temple in fact, but for the men who

do the quarrying. Men cannot be saved till converted, cannot be edified till converted, more than a man can be grown till he is born! Pastors who speak complacently of the great work of edifying Christians, would have no Christians to edify but for the conversions of other men. They are Shakers and stepmothers, rearing the children to whom others give birth. The church, like society, would die out on these lines. Nor is the assumption of some, that pastors who do not have revivals are apt to be skillful in building up the converts of others, sound in philosophy or valid in practice. This assumption may hold good with reference to the work of passing evangelists, but not, as a rule, concerning the work of evangelistic pastors. Occasionally a stepmother may surpass the mother in the nurture of children, but the rule is the contrary. There are certain ties and affinities between converts and pastors who brought them to Christ that cannot exist between others. The converts have a stronger affection for their spiritual fathers than they can ever have for others. Such pastors have a stronger influence over their converts, and can mould them in Christian character more effectively than strangers to their spiritual birth. To quote Bishop Foster again: "No one can train a young church member as the pastor can, nor whom he enters the church" (p. 123). Much of the ground of complaint of the loss of revival converts is due to the men who let them starve to death after the tender shepherd that fed them has passed on to another field. The stranger does not know them, does not understand their environment, does not enter into sympathy with their individual difficulties and temptations, cannot feel the tender, personal interest which the one who led them to Christ felt, and thus they miss the timely word, the cheer, the admonition, the greeting, that only he knew when and how to give understandingly. Heroin is evident a reason why the pastor should aim at a revival the first year. He can then have longer time to train and establish his converts.

The pastor must feel that his great business is to save souls if he would have a revival; and to secure their conversion is the only way to save them. Therefore, it is his timely word, the cheer, the admonition, the greeting, that only he knew when and how to give understandingly. Heroin is evident a reason why the pastor should aim at a revival the first year. He can then have longer time to train and establish his converts.

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Let me encourage any troubled young pastor by a word of personal testimony. No one ever began the ministry more diffident, easily embarrassed, trembling from head to foot, afraid to speak to persons and ignorant how to do it, than the writer. I often became so confused that neither the people nor myself could make any sense out of what I was saying. Frequently I was tempted of Satan to feel that I had no call nor adaptation to the work. At last I determined to be a soul-saving pastor by the help of God. It cost me ten years of hard work to get fairly started in understanding some of the methods of success, and for the whole twenty-five years I have been at school, learning never more diligently than in the present. But this conviction, in my poor blundering way, has been hardened into purpose and faith—that the pastor and local church are sufficient for producing a revival under the assured power of the Holy Ghost. I dare not believe less. And now let me state the divine philosophy of revival which I find in the Bible, and which guarantees a revival without an evangelist. In this philosophy we discover the clew to the law of revivals.

There are two distinct agencies engaged in promoting all genuine revivals: the Divine Agency and the Human Agency. The Divine Agency is a constant, inviolable power working toward the salvation of men; not arbitrarily, as the old theory of revivals taught, but in co-operation with his appointed agents. The human agency is an inconstant, variable power, sometimes working to the same end, and sometimes inactive; working, too, in different degrees of efficiency in different persons. God is unchangeable in love, mercy and power, without variableness or shadow of changing, yesterday, to-day and forever the same. And yet He has conditioned the manifestation of His love and power in human agency. The failure to have a constant revival is not in the will of God, nor in the law of the Spirit, but in the human conditions. Whenever the human agency meets the Divine agency in co-operation, there always follows a revival. It may be daily, as in the early church, or annually, or occasionally, whenever man fulfills the human condition of a revival, God gives the increase. Hence it is philosophical and Scriptural to labor for a revival at any time. And what intelligent men mean by laboring for a revival is simply to use the means which God has appointed to this end. Then he stands pledged to honor the means. Perpetual revivals are the ideal, but they have never been realized any more than perpetual motion. Theories of both have been propounded, but the actual realization has not been attained. Hence we are glad to have revivals occasionally or part of the year.

Believing in this philosophy of the Divine agency being always ready to co-operate with man, it is reasonable to work for a revival at any time when the pastor and church are willing to come up to the help of the Lord. Luther's epigram is true: "The Lord is a good worker, but loves to be helped."

## IV. CONVICTION THAT THE PASTOR AND LOCAL CHURCH ARE SUFFICIENT.

On this dictum we are to build. We postulate the help of God as assured. Then we believe that the faithful labors of the pastor and church are sufficient to secure the salvation of souls in individual cases, and in manifold conversions or revivals. Often, when pastors have the conviction that the conversion of souls is the supreme work of the ministry, they lack confidence in the sufficiency of the local church and pastor to accomplish the results, even when the help of God is assured. Desiring, yes, anxious, for the glorious work, they turn their eyes from the work of God and the promised power of the Holy Ghost, and begin to sweep the horizon in search of some flaming evangelist. This paralyzes any hope of success by their own labors. The pastor discounts the possibility of a revival under his own ministry who turns his thought to extraneous help. Doubting himself, he doubts God through him. Of course he cannot have a revival. He thinks he cannot. The nerve of victory is lost. His faith is gone, and he will not—has

no confidence to—use the God-ordained means that will promote a revival. Or, if he makes a feeble pantheistic use of the best methods, he has no heart, no vim, no faith in the work, and consequently fails.

All this time he has been conferring with the church about the work of the Lord, and has communicated to them the idea that if they only had the right kind of an evangelist there would be a revival. His lack of confidence becomes contagious, and the church begins to look for success only in some foreign aid. The faith of both is now dead. They see a land full of Ananias, but do not see the God of Israel, who has promised to give them the land by victorious conquest of the giants.

Thus we see how good men paralyze the arm of the Lord. He cannot do many mighty works among them because of their unbelief. Oh, that I could thrill my brethren with the faith that the pastor and the local church are able, by God's blessing, to secure a genuine revival! Until this conviction is a granite fact in their faith and labors, there is little hope of a revival without an evangelist. I speak it reverently, but confidently, that any pastor who looks for success in the revival, and has a revival, will find it in the purpose, faith, and hard work along God's lines, they are certain of the times of refreshing. And why not?

I know the reply of many, so often it is reiterated: "I have no gift or adaptation for this work." Bishop Foster replies, "This kind of remark may have one of several purposes. No doubt in some cases it represents modesty—sometimes it is an affection of modesty—yet more frequently it means simply, 'I have no taste for that kind of work.' . . . But are you sure that you lack this gift of awakening power? Or, may you not have unconsciously fallen into one of many snares which the adversary has spread about this point? . . . I cannot doubt that many pass through years of their ministry without seeing any visible effects from one or the other of these reasons, rather than because God has withheld from them the requisite gifts." . . . Now, what, under the circumstances, is the plain duty of the minister? Can he, therefore, give up the idea of awakening men, and as many of them as possible? Surely not. Such a course would bring the church to an end. He must simply proceed, with all the power God has given him, in a legitimate and sensible method, to warn, entreat, and arouse his hearers to accept the invitation of the Gospel and be saved; and when his awakening appeals have produced their proper effect, he must, in every proper way, guide the awakened and penitent soul to his Savior in the most direct manner possible." He who made Aaron's rod bud and blossom can make all our dull gifts flame with divine power. But so long as we think we can't, we can't.

Let me encourage any troubled young pastor by a word of personal testimony. No one ever began the ministry more diffident, easily embarrassed, trembling from head to foot, afraid to speak to persons and ignorant how to do it, than the writer. I often became so confused that neither the people nor myself could make any sense out of what I was saying. Frequently I was tempted of Satan to feel that I had no call nor adaptation to the work. At last I determined to be a soul-saving pastor by the help of God. It cost me ten years of hard work to get fairly started in understanding some of the methods of success, and for the whole twenty-five years I have been at school, learning never more diligently than in the present. But this conviction, in my poor blundering way, has been hardened into purpose and faith—that the pastor and local church are sufficient for producing a revival under the assured power of the Holy Ghost. I dare not believe less. And now let me state the divine philosophy of revival which I find in the Bible, and which guarantees a revival without an evangelist. In this philosophy we discover the clew to the law of revivals.

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When, therefore, a pastor is prepared to meet God in co-operation, a revival is in sight. These convictions of which I have spoken are fundamental to the success of the pastor. When he is himself a burning bush of revival; when he clears away distractions and holds all his forces steadily to this one work; when he feels that the salvation of souls is his supreme work, and determines to concentrate all powers on its attainment; when he is convinced that the local church and pastor are able to go up and possess the land, and determines to take it; and when faith in God's inviolable readiness to save impels pastor and people to do their part in hearty, hard work, then is a revival sure to come without an evangelist. It will come from God as His blessing on the legitimate use of the appointed means. It will not be gotten up, but will come down. Before an extra meeting is held, the signs will appear.

May I add that I am writing these hurried notes, therefore, in haste, in preparation to meet God in co-operation, in a glorious revival, which has developed before a special meeting was appointed.

Out of hearts ploughed by contrition spring flowers fainter than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals; and patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender gratitude for earthly and heavenly blessings felt to be free gifts of Divine love. —Francis Power Cobbs.

## NEW YORK LETTER.

## TENEMENT HOUSE POPULATION.

Tenement houses and tenement-house reform continue to be topics of general conversation. Mr. C. F. Wingate has given in the *Tribune* a very lengthy and exhaustive review of the condition of tenement houses in our city. Some of his figures— and his contribution abounds in them—serve to show the extraordinary growth of the system in New York. The first tenement house was erected about 1838, in Cherry Street. Upon reading this statement, another journal suggests that it would be like to know in what year the last is to be built. But this is a digression. By 1865, when a sanitary census was taken, there were 15,309 tenements on Manhattan Island, and in 1883 there were 25,663, including apartment houses and flats. In some tenement houses we find from sixty to one hundred persons. In Boston you average, I believe, eight and a half inmates to a house; in New York we average sixteen and a half. Of the total number of dwellings in New York, 10,134 contain one family, or six persons, including domestics; 16,982 houses or flats contain one family on a floor, or twenty-five persons in all; while 19,966 tenements accommodate fifty persons each on an average, or almost a million persons. "This is an example of crowding of population," says Mr. Wingate. He proceeds to take up the over-crowding of buildings whereby the occupants are cut off from light and air. It may be most truthfully said that some single blocks in New York city contain a population equal in number to that of some New England villages. Mr. Wingate shows up the evils attendant upon this crowded tenement system, and sad are the facts given. I know of but one bright side, and that is the opportunity afforded to Christian men and women to spend and be spent in the service of their fellow-men. For opportunities to do good at every turn, I exclaim, in the words of an old rhyme:—

"The town for me  
With its busy sea  
Of human souls quick moving."

I do not recall any more of the verses; it is twenty years and more since I saw them in print, but I have never forgotten them.

## TEMPERED WINDS.

The mild weather this winter has been appreciated by many. It saves coal, and decreases the need of new clothing. As you know, business is dull almost everywhere, and I meet with, and hear of, many persons out of work who have been steadily employed for years. Reduced wages and salaries have been the experience of many. So the mild weather has proved in many instances the tempering of the wind to the shorn lambs. A friend of mine who is engaged in mission work, and who has experience in such matters, tells me that he does not remember a winter when he has been appealed to by so many respectable men and families in actual need.

A similar story was told me by another friend, Dr. Dowdout, of the New York Medical Mission. For three years he has been the superintendent of this mission, which he started with the aid of some few of our leading Christian physicians. He has opened three dispensaries where the poor can secure medicines free as well as advice, and he visits as called upon, without any charge. Yesterday I met him on the street calling on some scarlet-fever patients. The husband and father of the family could get no work; two out of four children were sick, and the mother was worn out with watching and waiting upon her family. They had no money and few friends. The doctor said he knew many others like them. While thus seeking to heal the bodies, Dr. Dowdout holds gospel meetings, and in other ways seeks to present Christ as the physician of the soul. He has had the joy of leading many to the Redeemer. Some of those who have been bright trophies of grace I won.

Speaking of mission work, I may mention the third anniversary of the Cremorne Mission, of which Jerry McAulay was superintendent when he died. The work continues under the wise administration of his widow, so long his helper in it. She is surrounded by faithful Christian men and women, who aid her most actively. Souls are saved nightly.

## A MAYOR'S PROMISE.

New brooms sweep clean, and our new mayor, Mr. Grace, recently assured a deputation from the Society for the Prevention of Crime, that he hoped to show by his administration that he was as anxious as they to see enforced the laws prohibiting liquor-selling on Sundays and to children. This was so far encouraging, but official promises are easy to make, as Mr. Grace himself suggested.

## THE WEEK OF PRAYER.

Christians here hope for abiding effects for good from the week of prayer. The union meetings were well attended, notably those held in the church at Madison Avenue and Sixtieth Street. The same may be said of the Fulton Street prayer-meeting. The noon hour brought more than the usual attendance by far. Christian business men were led to come in good numbers to pray. Ministers of various denominations were chosen as leaders. Unfortunately the Methodist minister selected was sick, and unable to come, and so his place was filled by a Reformed Church minister.

## THE REPORTER'S MISTAKE.

The mention of the Reformed Church brings up the recent error of a reporter. The ministers of that denomination meet every Monday to discuss some topic likely to prove useful to them. On a recent Monday a minister from Yonkers was to give an *exegesis* of a certain passage of Scripture. A reporter having asked him what the subject of his paper was to be, was evidently at a loss to understand the answer, for he reported in the journal which he represented, that the minister in question had read an article entitled "Ecce Jesus." But that

is about as near as we expect reporters on the staff of a daily paper to come to the facts.

## A BISHOP'S ERROR.

The press has given publicity to some correspondence between Bishop Lee, the presiding bishop of the Episcopal Church, and assistant Bishop Potter of this diocese. Bishop Lee expresses regret at Bishop Potter's action in administering a vow of celibacy and poverty among the poor and needy. Dr. Potter's reply presents the affair in somewhat better light than was generally supposed possible, but the command to avoid all appearance of evil should have kept him from taking such a step. He says that there are sisterhoods in the church, and asks why may not there be brotherhoods? He declares his repugnance to the old Romish monastic system, but his deed looks very like a step in that direction.

## A GENEROUS MILLIONAIRE.

The correspondence between Mr. Vanderbilt and Gen. Grant and his wife, as published in the papers, is regarded with more gratification and interest than the Lee Potter letters. For a time there was an idea that Mr. Vanderbilt was driving Gen. Grant rather to the wall. The claim against the General was just, but it seemed a pity that a rich man like Mr. Vanderbilt should press the ex-President. Now, of course, it is realized that the millionaire creditor has acted all along most generously. He wished simply to secure General and Mrs. Grant in the possession of their property, and not allow his own willingness to forego a claim thereupon to benefit other creditors only. Ordinarily people are too willing to believe anything harsh and cruel of a man if he is very rich. It is difficult to see fair judgment; still more difficult to suspend judgment till all the facts are known, when an envious individual is the subject of mental vitiation.

Since there remain a few lines of space, let me add the following item culled from the editorial columns of your New York contemporary, the *Christian Advocate*:—

"Statistics of a great city, carefully kept, bring to the surface strange phases of the relations of man and beast. In 1884, 6,700 dead horses were found in the streets of this city. Where was Henry Bergh? Many of them ought not to have been there. 10,800 dead cats were also found. He had paid for the quiet of his city. It implied a diminishing feline population."

But the nights are as noisy as ever. NEMO.

## LETTER FROM BULGARIA.

MR. EDITOR: Allow me to write a few lines to the readers of the HERALD from this far-away part of the world, which I hope will interest them. It is not long since I left Boston. Beacon Hill and the Common, as well as Boston University, are still fresh in my memory, yet they are becoming to be things of the past amid the troubles and trials, as well as enjoyments, of a missionary life. October 1, I was present at the annual meeting over which Bishop Hurst presided, and he appointed me to this charge, far in the western part of Bulgaria. Before I came, the friends here were without a preacher, for last June their preacher had died suddenly of apoplexy. This is not a new place in the field. Our mission has occupied it for ten years. But it has been, and is still, a place of great opposition. Orhanlia, as we call it, is a new town only twenty-five years old, in a plain amid the mountains. There is one advantage—it is on the principal road running from east to west in the capital, which is only fifty or sixty miles distant from here. We are just at the foot of the known Balkan Pass, Araba-Konak, where the Russians crossed in the midst of the winter. When the railway line is constructed, it will help it to grow, for it must pass through here.

I said it had been a place of opposition. Not long ago our friends, who number five or six families, were stoned whenever they were seen on the streets. They were also antagonized by the Greek Bishop, and no one would do business with a Protestant. Once when one of our members had died and was buried, they came during the night and dug out the body and threw it to the dogs. But amid such oppositions our friends grew stronger and stronger, though no new ones came to follow them.

But lately things have changed wonderfully, so much so that I can hardly realize it. Since I came late in October, our room for worship is becoming filled, and we have no place for more. Some of the greatest opposers have become our friends, and there are a few who are already feeling the need of a new life. The entire atmosphere is changed. Even those who do not come to hear us, are becoming friendly. One evening I was surprised by the call of three men. They came to my house, and said they wanted to know the true path of life. I opened the New Testament and read to them.

We feel the need of a place for worship, for, as I said, our room is becoming too small for us. Last week I left the place to make a tour in the interior towns, such as Zlaten and Kiotople—names, perhaps, never read before in American papers. I was surprised to find the people so anxious to hear what I had to say. In both places I opened discussions on the need of preaching the Gospel among the nation. It was in a public place, and I had many to hear. In one place over thirty persons were present. They all were somewhat convinced of the need of reforming the church. On my way through the villages I stopped over night in a house, and on asking the old lady if she went to church, she said, "Yes; but what do I profit, for I understand nothing? The priest goes through the performance, and we go home." The people seem to feel everywhere the need of a better religion. Our book-sellers are now going about those places, and we are making ourselves known to the people. We

hope the time is coming when they will understand our purpose and aim—that it is to preach the Gospel, and save men from sin.

I often have private calls from men who dare not come openly to hear me preach. We are praying to God to bless His work, and are hoping for success in our work. Our friends were sometimes discouraged at our small numbers as a church in Bulgaria, but when I told them of the millions in America and England, they were strengthened, and I told them they are all praying for us and sympathize with us. I also told them that this was the centennial year of our church, and how wonderfully Methodism has spread over the world. Pray for us, that God may bless us here; also that Methodism may grow in Bulgaria, and that in the future strong and prosperous churches may be raised up!

F. DIMITROFF.

Orhanlia, Bulgaria.

## Our Book Table.

HAND-BOOK OF BIBLE BIOGRAPHY, by Rev. C. R. Barnes, A. B. 12mo, 546 pp. New York: Phillips & Hunt. Boston: For sale by J. P. Magee. \$2.25. This very useful and exhaustive manual gives every Scripture name, with a comprehensive sketch of all that is known of the person, his family, history, character, and any incidents connected with his life. The volume seems to have been prepared with much care, to secure as nearly as possible absolute correctness. This condensed encyclopedia of Bible biography will be gratefully appreciated by our Sunday-school teachers and pupils, and will prove a very handy volume for the pastor's desk.

MEMOIRS OF REV. DAVID BRAINERD, Edited by Rev. J. M. Sherwood, with an Essay on "God's Hand in Missions," by Rev. Dr. Arthur T. Pierson. New York: Funk & Wagnalls. 12mo, \$1.50. The original memoirs of David Brainerd, Dr. Jonathan Edwards, at whose house Brainerd died. In 1822 a new edition, edited by Dr. Sereno E. Dwight, was issued. This work is now out of print, although copies can be found in all considerable religious libraries for half a century ago. This fresh edition, with its valuable additions, will be heartily welcomed. The present is a missionary sympathy with the earnest zeal of this early missionary saint, and he has inspired and melted by his devout and triumphant piety. It is one of those books whose mission is never exhausted, and whose usefulness can never be overestimated.

From the same house we have, ON SCENE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE, by Rev. Frederick Hastings, A. M. 12mo, \$1.00. This volume contains twenty sketches of characters founded upon names only casually mentioned in Scripture, but suggesting or enforcing, by some incident in their lives, a practical truth or duty. They will offer fresh lines of thought to the young pastor, and will be of great aid in some doctrine referring to human conduct and experience.

John B. Alden, New York, continues the publication of very cheap, but neat, editions of standard works. As the copyright of Prescott's History of the Reign of Ferdinand and Isabella expired, he issues this valuable work in two neatly printed, small octavo volumes, at only \$1.00 a volume. It makes a neat library edition at one-third the cost of previous issues, and will give lovers of good books an opportunity of making a rich addition to their shelves at a very small expense.

The same publisher issues his Elzevir edition of LATIN AUTHORS, by Crawford Tait Ramage, LL. D. This volume has reached a third edition. It contains selections of translations from thirty-six Latin classics, which are interesting as illustrating the literature of the age, and for the substantial and beautifully-expressed thoughts of the several writers.

Lee & Shepard issue a handy and useful little manual, entitled, HAND-BOOK OF BLINDNESS; Designed to Prevent One Thousand Common Blindnesses in Speaking and Writing, by H. B. Ward, A. M., Principal Lenox Academy. It is an excellent little volume for writers and speakers to read over occasionally.

THROUGH THE DARKNESS: A Companion to "Sunshine and Sunlight." E. P. Dutton & Co., New York. Small quarto, 40 cents. This little gem of a volume is filled with short, sentences, striking quotations in prose and poetry, illustrating the divine discipline and its gracious outcome.

G. P. Putnam's Sons, New York, issue THE DISTRIBUTION OF PRODUCTS; or, The Mechanism and the Metaphysics of Exchange, by Edward Atkinson. 12mo, \$1.25. This volume, upon an important branch of financial science, embodies three essays: "What Makes the Rate of Wages?" "What is a Bank?" "The Railway, the Farmer, and the Public." This volume is not simply the theorizing of a doctrinaire, but the vigorous thinking and practical suggestions of an active business man. His topics are the subjects of immediate and earnest discussion. He treats them calmly, candidly, and with excellent sense. The work is a valuable addition to our growing library of economic science. L. E.

Plunkett. Illustrated. New York: D. Appleton & Co. 12mo, 248 pp. The object of this very instructive and important little manual is clearly stated on the title-page. It is intended to show that, "if women and plunkers do their whole sanitary duty, there will be comparatively little occasion for the services of doctors." The whole history and mystery of house plumbing and drainage are clearly described, and even more clearly illustrated by numerous cuts. The ordinary accidents of this important part of the home conveniences, exposing the family to sickness, are pointed out; the way to avoid them, the nature of the diseases they engender, the duty falling into the hands of the lady head of the family, are all clearly and vigorously set forth. The volume should be carefully studied by every housekeeper. It will save both expense and disease.

E. P. Dutton & Co., New York, publish, IN THE EAST COUNTY WITH SIR THOMAS BROWNE, Kt., by Emma Marshall. 12mo, \$1.25. This is a very well-written little story, the central figure is the real Sir Thomas Browne, the "physician and philosopher of the city of Norwich," England, who lived and wrote, as well as practiced, in the reign of Charles the Second. A fine picture of the era is given, as well as a realistic description of the author of "Religio Medici," who was also the eminent physician. The story is a pleasant one, and the volume is very tastefully illustrated.

From the same house, and by the same writer, we have Mrs. WILLOUGHBY'S CHRISTMAS, \$1.25. This is a charming domestic story, showing how many were secured when all the family notes were in tune, and how sad was the discord when this was not the case. The volume is eminently religious and wholesome.

THE GRAY MASQUE, AND OTHER POEMS, by Mark Barter Dodge. Small quarto. Boston: D. Lothrop & Co. This is a pretty publication in magazines and papers. They are evidently the inspirations of the hour, in infinitely varied keys, plaintive, playful, descriptive. It is not the highest order of poetry, but very musical and often particularly graceful and happy in its pictures of nature and life.

DUKERRY DOINGS, by Caroline B. Le Row. Boston: Congregational Sunday School Publishing Society. 12mo, 406 pp. This is a naturally painted picture of every-day life. The characters are drawn with excellent skill. The story keeps up its interest to its close. There is no special lesson that it teaches, but it bears on its face suggestive morals as it develops, to its close. The author is a writer whose name ever gives assurance of something worthy the reader's attention.

PLANT LIFE ON THE FARM, by Maxwell J. Masters, M. D., F. R. S. New York: Orange Judd Co. 12mo, 162 pp., \$1.00. The writer points out the means by which vegetable life finds its food, and perpetuates itself. This prepares the reader to discuss the best modes of aiding the plant, soils, cultivation, manures, etc. It is a very instructive volume for the intelligent agriculturist.

## The Magazines.

Wide Awake presents a bright array of irresistible attractions for the coming year. We feel sure that it must find its way to many new homes, and thus make many new friends for the year. It once is to wish to know it forever. First we are told that nearly all the forthcoming stories are to be true stories. In Charles E. Craddock's serial the principal characters are young Tennessee mountaineers. Mrs. A. T. Whitely's is a business story. E. S. Brooks' serial, with a sequel, is historically true. Lizzie W. Champney's "Bubbling Teapot" is one of the *Wide Awake* "Wonder Stories." Margaret Sidney's will furnish several articles for girls who must support themselves, but who are unacquainted with the old and new craze in art work. A group of four true Western stories are also to appear. All of the above-mentioned articles, besides many others, are to be copiously and finely illustrated. "Midwinter in the Public Garden" makes a pleasant frontispiece to the January number. A short story by Henry S. Fowler, "The Snowy Peak," still lingers in mid-winter's icy reign. Rev. Edward Abbott has written a Christmas story for this number, which, doubtless, made the young hearts of the readers of *Wide Awake* glad. The December number is a grand Christmas-tide. The first heroine, from the twelve selections from famous poems, is "Chaucer's Griselda." What a splendid idea to introduce these characters to our young readers in this characterful way, and so lead them to love early literature. "Child Life in Venice" is very freely illustrated, and cannot fail to interest its readers. Rose Kingsley, in the Reading Union, tells of "Edward and the Temperance Teachers of New York." Mrs. Fremont still discourses pleasantly of "Washington in Past Days." "Hannibal" is the hero at present introduced by E. E. Hale. The papers on the Temperance Teachings of Scripture, by A. A. Phelps, will do much for the cause of temperance. The Post-office has some very interesting letters. It is evident that this magazine spares no pains to make the lives of all its readers brighter and nobler.



### The Sunday School.

FIRST QUARTER. LESSON VII.

Sunday, February 15.

Acts 22: 1-21.

PAUL'S DEFENSE.

BY REV. W. O. HOLWAY, U. S. N.

#### I. Preliminary.

1. GOLDEN TEXT: "And I said, What shall I do, Lord?" (Acts 22: 10.)

2. DATE: May, A. D. 58.

#### II. Introductory.

It was a scene for a painter—that raging, panting mob, filling the temple area and crowding up the castle stairs, on the upper steps of which, surrounded by the mailed Roman soldiers, stood their victim, with clothes torn, and body smarting, and face disfigured, very likely, by the blows which he had received, yet calmly hushing them to silence by that gesture which they could not help respecting; and when, in their familiar Aramaic, they heard themselves addressed as "Brethren and Fathers," the silence grew deeper. But no painter could depict the consummate tact with which the speaker showed them how well he could sympathize even with that fury of zeal which had been directed so fatally against himself. He, too, was a Jew, Cilician born, but trained from earliest youth in the Holy City. He had sat at the feet of no less a teacher than the Rabban Gamaliel, and was nurtured in the "law of the fathers." His had been a zeal for God which none of those before him ever surpassed. He had persecuted this way to the death, filling the prisons with those infected with the growing heresy. And when the material at home was exhausted, he had started for Damascus on the same persecuting errand, with credentials from the high priest. What had changed him so radically? Nothing less than a light from heaven, a vision of Jesus, a revelation that taught him that he had been assailing the Lord of Glory in the person of His followers, and a command to enter the city and await a further communication. It was Ananias, "a devout man according to the Law," who had come to him, and healed his blindness, and brought the message that "the God of our fathers" had chosen him to know His will, and to see "the Righteous One," and to be a witness of what he had seen and heard. He touched upon his baptism, and subsequent return to Jerusalem, and stated that it was when he was in the Temple praying that he had been suddenly rapt away in an ecstasy or trance, during which the Lord Jesus bade him depart from Jerusalem, as his testimony would not there be listened to. He had pleaded to remain. He had reminded the Lord what the effect must be of the preaching of one who had been such a fiery persecutor, and played such a leading part in the stoning of Stephen. But the answer was decisive: "Depart, for I will send thee far hence to the Gentiles." That last word was the spark that set the passions of the mob against him. That God in their very Temple should tell this renegade Jew that the Gentiles were to be fellow-believers to their sacred privileges, was too much. Paul's voice was instantly drowned in the yells and clamorous threats that rolled up around him.

III. Expository.

1. A Persecutor (1-5).

1. Men, brethren, and fathers.—So Stephen began his address before the Sanhedrin. Doubtless Paul recognized members of the council in the angry crowd below, for he uses the respectful term "fathers." R. V. omits "men." Hear ye my defense (R. V.).—The defense?—a proper preliminary, and a claim which he could rightfully make, seeing that he had been violently assailed, with no chance thus far for protest or self-justification. Hebrew tongue—R. V., "Hebrew language." He might have used the Greek, and have been understood by most of his hearers; for that language was current in all the great cities, but in that case he would have lost the sympathetic associations which the mother-tongue excited. They kept the more silence—R. V., "they were the more quiet."

We have here the first of five self-defences by Paul, recorded by Luke. His method of defence is the often very effective one of telling his own experience. With special wisdom in his case; for his experience and history have ever been held as a peculiar and striking demonstration of the truth of Christianity. The argument to these Jews now was: I was once, in your circumstances, a foe of Christ; you, with my experience, would be Christians (Whedon).

3. I am verily a man.—R. V., "I am a Jew."—a member of your own race, not an alien. Born in Tarsus.—How comely does Paul state his place, birthplace, and training, and how admirably calculated were these opening words to calm the passions of the mob, and secure for himself a candid hearing? Brought up in this city.—Jerusalem in all but birth. At the feet of Gamaliel—the famous rabbin, son of Simon, grandson of Hillel. Only seven Jewish doctors received the title of "rabban," and three of these belonged to the family of this Gamaliel, and also attained to the high elevation of *nasi*, or "president of the school." As to the attitude of the scholar in reference to the teacher, Meyer states: "The tradition that, until the death of Gamaliel, the scholars listened in a standing posture to their teachers, cannot be urged against this view [that the scholars sat at the teachers' feet], as even the standing scholar may be conceived of as being at the feet of his teacher sitting on the elevated *beth din*." Thought according to the perfect manner.—R. V., "instructed according to the perfect manner." The law of the fathers—the Mosaic law. He does not emphasize here, as he does in Acts 23: 1, his Pharisaic training, but lets that be inferred from the well-known character of his teaching. And was zealous toward God.—R. V., "he was zealous for God." As yet all are—R. V., "even as ye all are." He shows how deeply indelible were in him his views and feelings he had himself been in his early history.

Nearly every text is emphatic: "Verily a Jew," "this city," "Gamaliel," "perfect," "law," "fathers," all are points of a pre-emptive instance (Whedon).

4. I persecuted this way unto the death.—R. V., "I persecuted this way," that being the name by which Christianity was currently spoken of at the time. His persecution had been relentless. His purpose had been to utterly exterminate the rising heresy. Binding and delivering.—He dwells upon the details of his pitiless course. He had spared neither age nor sex. He had filled the prisons, and at the trial of his victims, had given his voice against them.

The speaker obviously uses the current colloquial term used by the disciples as indicating that they had found in Christ the way of eternal life; and, it may be, by others with a certain tone of scorn, as of people who had chosen their own way, and must be left to take it (Plumptre).

5. High priest.—bear.—witness.—either the high priest, Theophilus, who had commissioned him to go to Damascus, or the now high priest, Ananias. Estate of the elders—the Sanhedrin. Received letters unto the brethren—credentials to the synagogue in Damascus. Plumptre says: "The phrase is interesting as showing that the Jews used this language of each other, and that it passed from them to the church of Christ." Them which were bound unto Jerusalem.—R. V., "them also that were there unto Jerusalem in bonds." Punished—by scourging, imprisonment, or death.

Damascus is probably the oldest existing city in the world. Its origin is lost in antiquity. According to Jewish tradition it was built by Uz, grandson of Noah. It was existing in Abraham's time, after which we hear no more of it until David subdued it. In Solomon's time, and under Rezon, became the seat of the Syrian kingdom, and one of the most formidable rivals of Israel. The two Benhadads waged long and bloody wars with the contemporaneous kings of Israel, and when Hazael seized the throne of Damascus the kingdom of Israel fell still more. At length the rising monarchy of Assyria got possession of Damascus, and during the contests for empire that ensued for many centuries, while Damascus often changed its masters, it never became properly the capital of a kingdom. In New Testament history it is chiefly famous for being Paul's residence immediately after his conversion, and the scene of his first Christian labors (Abbott).

2. A Convert (6-16).

6-9. Was come again unto Damascus.—R. V., "drew nigh unto Damascus." About noon—when the sun was in his meridian glory. It was then that this blinding, unearthly light shone upon him with such awful brilliancy. The phenomenon was no delusion. Fall unto the ground—either by, or sinking down beneath, the intolerable manifestation. Heard a voice—audible, for his companions heard it, and it used "the Hebrew tongue" (26: 14). Persecutor thou art.—a fine illustration of how really our Lord identifies Himself with His followers, so that to harm them is to harm Him. I am Jesus of Nazareth.—What a revelation must have been to this fiery and contentious, but misguided zealot! How his brain must have reeled under the shock that what he had fought as false had been all the time true; that all his hatred and cruelty had been levelled against the Lord of light and glory. They that were with me saw.—the light.—R. V., "they that were with me beheld . . . the light;" important corroborative evidence. And were afraid—omitted in R. V. Heard not the voice.—But in chapter 9: 7, we read that they heard the voice. The discrepancy is only a seeming one, and is paralleled in other occasions, as e. g., John 12: 28. The companions of Saul heard a voice speaking, but the words spoken were unintelligible to Saul only. Hence they could not testify to his divine commission.

By the vision of Jehovah repeatedly appearing, Abraham had been called (Gen. 17: 1) and Moses commissioned (Exod. 3: 1). So, by the repeated vision of Jehovah-Jesus, Saul had been both called and commissioned. This Jesus, like the Jehovah of old, appears in the splendor of the Shekinah; he is "Lord" and "Just One," the pronouncer of the "I will send thee" (Whedon).—It is he who is stoned in Stephen; dashed in the person of Bartholomew. He was roared upon Laurence's gridiron; exposed to lions in Ignatius; burnt in Polycarp; frozen in the lake where stood forty martyrs of Cappadocia (Bishop Potter).

10. 11. What shall I do, Lord?—the submissive words of a changed allegiance. Paul acknowledges a new Master in Christ. Arise, and go into Damascus.—There was "work appointed" for him, but this was not the time or place to tell it. The revelation would come to him later on. Could not see for the glory of that light—dazzled, blinded by the radiance. "He was three days without sight," in order, says Augustine, "that his heart might be enlightened with an inner light." Came into Damascus—"led by the hand." How different from the way he expected to enter!

If we contemplate the awful struggle within the mighty spirit of this great man, we shall not wonder that his violence left no vitality for the outer perceptions or sensations. Like a powerful rail train, he is stopped and driven back by a solid collision, and terrible and apparently wrecking is the recoil: Jesus, true and divine; the whole structure of his past life, education and hope in ruins; the sin of religious slaughter, etc. (Whedon).

12. 13. One Ananias—unknown, save in connection with Saul. He was "a disciple" (9: 10), of wide reputation for his piety and strict devotion to the Law. Having a good report.—R. V., "well reported of." Good, and said unto me.—R. V., "and standing by me, said." For the commission given to Ananias to visit Saul, see 9: 10-17. Receive thy sight—or, as the word may read, "look up." And the same hour.—R. V., "and in that very hour." I looked upon him.—R. V., "I looked up on him." Ananias was probably standing, and Paul sitting.

Paul brings out specially the holy Judaism and wide reputation of Ananias, to show him as a worthy witness to his divine revelation from the risen Jesus (Whedon).

14. The God of our fathers.—So Stephen had spoken of Him before the Sanhedrin. Hath chosen thee.—R. V., "hath appointed thee." Know his will.—Paul was distinguished before, as well as after, his conversion, for his loyalty to conscience. He needed only to know the divine will to promptly do it. Hence his being "chosen." See that Just One (R. V.).—The Righteous One—"Am I not an apostle?" Have I not seen Jesus our Lord? (1 Cor. 9: 1). Hear the voice of his mouth.—R. V., "hear a voice from his mouth."

This personal interview with the risen Saviour was essential to his apostleship. Without it he could be a Christian and a preacher, but could not be an apostle, for the apostles were called to bear special testimony from personal knowledge to the resurrection of Jesus (Vincent).

15. 16. His witness.—R. V., "a witness for him." Ananias had been told that Paul was to be "a chosen vessel, to bear my name before the Gentiles." Why tarried thou?—words very grateful, no doubt, to a man so prompt as Paul. Baptized, and wash away thy sins.—not that water can cleanse soul stains, but that in using this apostolic and significant ordinance by faith, the candidate declares that he renounces everything that defileth and trusts in the "washing of regeneration." So cleaveth.—"Be baptized unto the remission of your sins." Calling on the name of the Lord—R. V., "calling on his name." It is right to address prayers to Christ.

Observe that redemption does not merely relieve from punishment, but "washes away sin" (Eph. 1: 7), and that sin is washed away not by baptism, but by the gift of God which is accepted in baptism (Abbott).

speaks, in 2 Cor. 12, of "visions and revelations of the Lord;" "whether in the body or out of the body," he could not tell. Saw him.—the Lord Jesus. Make haste, get thee out.—Paul did not willingly leave Jerusalem; he simply obeyed a divine command. Will not receive thy testimony (R. V., "receive thy testimony").—His apostasy from Judaism, after being so forward and intolerant a champion, would make him an object of suspicion to Christians and of hatred to the adherents of the old faith.

Paul, in the relation of this vision, declares to the Jews his intense love for his nation; that he did not willingly forsake Jerusalem, but departed in consequence of the repeated command of Christ. In the narrative we are informed that his departure was occasioned by the plots of the Jews to kill him; here the motive which he assigns was an express command from Christ. There is no discrepancy; both reasons may be true (Glog).

19-21. Lord, they know.—R. V., "Lord, they themselves know." The Christians know how cruel and relentless a persecutor I was, and now receive me now that I preach the faith I once assailed. In Solomon's time, and under Rezon, became the seat of the Syrian kingdom, and one of the most formidable rivals of Israel. The two Benhadads waged long and bloody wars with the contemporaneous kings of Israel, and when Hazael seized the throne of Damascus the kingdom of Israel fell still more. At length the rising monarchy of Assyria got possession of Damascus, and during the contests for empire that ensued for many centuries, while Damascus often changed its masters, it never became properly the capital of a kingdom. In New Testament history it is chiefly famous for being Paul's residence immediately after his conversion, and the scene of his first Christian labors (Abbott).

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6. To promote intellectual training under the auspices of the church among those who no longer attend schools, and to develop a national and refined Christian social life in which accomplished people may find inspiration, and people of limited opportunities be brought into gentle, ennobling, and sanctifying fellowship.

7. To further these various ends by the publication and circulation of personal documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism.

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2. The Oxford League may be organized in any individual church.

3. The pastor should be, *ex officio*, president, with an assistant who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

4. There may be three classes of members:

1. VOLUNTARY LEADERS, who need not belong to the church, but who promise to do the required reading of the Initial Guide. These readers may attend the regular meetings of the League, but shall have no voice in its control.

2. REGISTERED MEMBERS, who shall be members or probationers of the church, and who promise to do the required reading of the Initial Guide, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the active members.

3. ACTIVE MEMBERS, who, being full members of the church, pledge themselves to do the required reading of the Initial and Second Guides, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the active members.

5. Each branch of the great Methodist family, adopting the Oxford League, may appoint such courses of reading as the authorities of such churches may approve, in church history, general and denominational; in religious literature, biblical, devotional, and biographical; in benevolent work, missionary, temperance, etc.; in general literature, science, and art; and shall adopt such regulations concerning terms of membership, local control, reports, etc., as they may deem best.

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## Zion's Herald.

WEDNESDAY, FEB. 4, 1885.

A Christian refusing the rich guerdon offered for a sharp practice, an untruthful representation, or a dishonest business transaction, would be pronounced, by an unprincipled operator, a weakling and a fool. No doubt the martyrs of other days were also counted as fools by many unprincipled, self-seeking men. But when the light of faith is thrown upon the noble army of martyrs around the throne of God, and upon the walling Dives in hell, it is not difficult to see upon whom the charge of folly falls. Surely, the highest wisdom is righteousness, and the most consummate folly is sin. He who sacrifices himself on the altar of truth and religion, is the wise man; he who sacrifices himself on the altar of falsehood and unrighteousness, is the fool.

There is a thought worth remembering in the last line of the following stanza by J. R. Lowell:—

"Life is a leaf of paper white,  
Whereon each one of us may write  
His word or two, and then comes night;  
Though thou have time  
But for a line, be that sublime;  
Not failure, but low aim, is crime."

Doubtless low aim, that is, any aim less than righteousness, truth, and love at the end of living, is crime; but is it true that failure is never a crime? May not men aim aright in thoughtful moments, and yet fail to achieve because of vacillation of purpose and double-mindedness? In such cases goodness is as "a morning cloud and the early dew," and the failure to make it habitual and permanent is a crime. But where failure means only falling short of the full attainment of one's loftiest ideal through uncontrollable weakness of mind, it is not a crime, but only an imperfection which our kind Father pardons, because "He knows our frame and remembers that we are but dust," and because the blood of Jesus cleanseth us therefrom.

### TIME TO CALL A HALT.

Some of the most painful incidents of the late war occurred through blunders, or natural mistakes, in which regiments of the same army, mistaking the forces near to them for foes, poured deadly discharges into the ranks of their own men. This seems at the present moment to be the attitude of a portion, at least, of the great Temperance Army. If we may judge from the exchanges now reaching us, greater execution is being effected among the friends than the foes of the cause. The different divisions are discharging heavy volleys at each other. There was naturally much bitterness engendered by the character of the late campaign, which became, at the last, almost entirely personal. The warmest friends of prohibition were widely divided in their opinion as to the attitude they should take in the triangular presidential controversy. The ill-feeling invoked has seemed to increase rather than decrease in violence since the close of the canvass. The differences between confessedly honest and earnest advocates of the reform grow wider instead of closing up. The only parties that are really benefited by this unfortunate estrangement are the foes of both wings. The manufacturers and sellers of alcoholic drinks are delighted with this condition of things. They can readily afford "the sinews of war" to both sides, as long as they will keep up the ruinous fight.

Nothing is more evident than that union is success, and division defeat, in this important moral struggle. It is out of the question ever to hope for absolute uniformity of judgment. We must accord to others the virtue of sincerity which we demand for ourselves. We are confident in our own judgment. We know our motives are pure. We cannot see how it is possible for an opposite opinion to be just; but then, here are men of so

minds, equally ardent and life-long friends of the temperance cause, who hold, apparently conscientiously, to other views. We must give them the credit of honesty if we hope to receive the same charity. There are positions, some of them vital to the success of the movement, where we can heartily unite our energies; and here we must make our stand. The great body of reformers, whether approving or disapproving of party action, believe in prohibition as the only practical means of destroying liquor-selling. They are willing to use their personal efforts and subscribe money to secure this. While we cannot convince the friends of an independent party to yield their personal preference in that direction, or those who believe it to be injudicious to withdraw from their party alliances, we ought to be able, as sensible men, to unite our efforts to secure legislative action and the execution of law, and to create a strong temperance sentiment in the community.

It is the poorest possible policy to abuse every man whose conscience and sympathies are with us, but whose opinion as to modes differs from our own. We may heartily cheer on every honest attempt to weaken the forces of the enemy; to grasp from his hand the poor victims who are constantly falling into his power; to enlighten the public mind upon the unmitigated horrors of the traffic in all its forms, while we ourselves aim at even more radical measures.

Those men are not always the best army leaders who keep their division officers in a broil; neither are those men the most efficient workers in a moral reform who are the loudest and most violent in their denunciation of those who differ from them in judgment. The good cause, of course, will go on, as must every true enterprise, in spite of the follies of its friends or the malignity of its foes. It is safe for some of our uncompromising and positive reformers to prophesy that the temperance movement is sure of triumph, but its victory may be hindered rather than helped by their unwisdom and violence. Right, of course, must ultimately triumph, but right in all the ages has suffered more from injudicious friends than from armed opposition.

There never was an hour when the cause had a better right to triumph than now. The poisonous influence of alcoholic beverages has been demonstrated by science. The faculties of law and medicine have borne their testimonies as to its fatal effects. Public sentiment has been widely affected by a century of continuous agitation. The religious press of the land is unanimous as to the nature and gigantic character of the evil itself. The best women of the Republic have come forward to add their mighty moral re-enforcement to the forces of the reform. Experiments in local state prohibition have been successfully tried. Thousands of drunkards have been snatched from ruin, and been enabled to regain their manhood and virtue. The only real enemy to an early and great advance in the movement is this unhappy division in judgment upon the major modes to be pursued. We certainly have not yet exhausted the possibilities of the opportunities which we now enjoy. We ought not to sacrifice a certainty for a possibility. He is the noblest friend of the cause at this hour who is a mediator, and can draw together the divided battalions of the army.

Certainly we should not in anywise cease our personal and local endeavors to help on the reform. Fortunate is he (we are not one) who does not see often before his eyes evidences of the appalling evils of intemperance, and of the utter brutal disregard of human suffering on the part of those engaged in this frightful traffic of poisonous drinks. The pulpit should not be silent, and every Christian man and woman should give his pronounced influence and sympathy to every practicable measure for putting an end to this foe of human progress and peace.

### COMMUNION WITH GOD.

Amid the lofty, sterile rocks of Mt. Sinai, the ancient abode of monks, on the beaten pathway of travel for Bedouin and pilgrim, was the scene of the mysterious converse of Moses with his Maker. Upon the cloud-covered summit, while "glory shone around," God gave command respecting the sanctuary, and the ark, and the mercy seat, and then made that memorable declaration: "I will commune with thee from above the mercy seat," in infinite condescension, love and tenderness, the promise and the fruition of the ages. Gold was symbolic of the divine purity, the mercy seat was eloquent of divine pity, the cherubim illustrative of divine knowledge—the holiness, love and

wisdom of God bleeding in human salvation.

Man communes with God through nature. In that charmingly written treatise on Solitude by Zimmerman, an English classic by a Swiss author, the influence of nature on the devout mind and heart is graphically portrayed. The Empress of Russia signified her appreciation of its value by the gift of her portrait in gold, and a ring set in diamonds of extraordinary size and lustre. It is more precious still for the redeemed soul to commune with its Redeemer in the solitude of the closet. In the "Still Hour," Prof. Phelps gives profound and suggestive instruction on the nature and blessedness of real prayer. Instances are adduced of Payson, Cowper, Tennant, and Edwards, who were constrained to beseech God to stay His hand. They were like the dear Lord, of whom we read, "As He prayed, the fashion of His countenance was altered, and His raiment was white and glistening." The "still hour" is indispensable.

The Christian communes with God through the Word. In prayer he talks to God; in the reading of the Book, God talks to him. There cannot be deep, continuous, uplifting communion aside from it. Important as is prayer, it is still more important at times to listen to what God says to us. Real communion is based on the divine teaching. The "still hour" must be frequently sought for this rapid converse. Only by shutting out the world, does the Christian get victory over the world. He that feeds daily on the Word, will be soul-rich. Thorold, Bishop of Rochester, amid judicious instruction, enlarges on the necessity of meditation and contemplation, a pondering of divine truth, in the excessive activity of hands and feet, and the far too much talking—a listening, connected with an adoring gaze on the glory of the Lord and King, a "looking unto Jesus." "We may become spiritually like Him now through contemplating His person, and meditating on His work, and pondering His character, and feeding on His words." Thus, even now, "we all with open face beholding as in a glass [the Word] the glory of the Lord, are changed into the same image, even as by the Spirit of the Lord."

The disciple communes with his Master through service. Closest sympathy, heart-felt union, will only be experienced by him, who, like the Divine Teacher, "goes about doing good." Jesus will not so smile on a drone-believer. They have not so much in common. Next to the bliss of the soul-saved, is the joy of the soul-saver. One writes of a Christian friend, full of introspection, not conscious of her acceptance, inactive and unhappy. She became instrumental in winning a soul to Christ. "She wrote a letter so full of joy, I wonder it did not burst the envelope." "Now I know that the blessed Lord dwelleth in me. I am so full of joy that I can hardly bear it."

This communion is a "fellowship." "Truly, our fellowship is with the Father, and with His Son Jesus Christ." It signifies an association on equal terms; frequent, familiar and friendly intercourse; companionship; sharing in gains or losses, in joy or sorrow. This hallowed and blessed intimacy is the promised boon of every true disciple. It makes the service of the Master delightful. "The yoke is easy and the burden light." "The joy of the Lord is his strength."

It is by the Divine Spirit. "The communion of the Holy Ghost" is apostolic benediction and legacy. Thus the whole Godhead is united in manifestation to the creature man. The prerequisite to such union are consecration, submission, obedience. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." The mercy seat was above the testimony. One must, so to speak, go through the commandments to obtain favor. There must be at least a sincere sorrow for disobedience, an earnest desire and purpose to keep all the statutes, before the glory of forgiveness will crown the mercy seat, and the basis of communion be established. There must be a coming out from the worldly world. "There is as wide a difference between a child of God being in the world and the world in him, as between a ship in the water and water in the ship." "Be ye separate," saith the Lord. "How can two walk together unless they be agreed?" "What is going on in the world?" inquired one of the pious and plain Billy Dawson. "I do not know, I've not been there for many years." With this experience communion is possible.

It has been exemplified in the unfallen Adam, in Enoch and Noah, in Abraham and Moses, with whom God walked and communed as a man with his friend. Archbishop Leighton declares "his soul to be more fast and joined nearer to God than to his own body." John Climacus, the devout

and learned recluse of Mount Sinai, who stood where Moses stood, declares himself to be so firmly united to God, that to be separated is impossible. Lady Maxwell testifies to a "consciousness of union with the Deity."

Communion with God is not only the secret of bliss, but the key to power. It was the unseen strength of the sainted and saintly Simpson. The Spurgeon jubilee had world-wide commutation. Christendom united in giving honor to the benefactor of the nations. The springs of that marvelous life were revealed twenty years ago, when the gifted preacher and author wrote of the morning and evening hour daily that were sacred to communion with God.

"Poets have delighted to sing of the morning as 'Mother of the Dews,' sowing the earth with orient pearl; and many of the saints upstarting from their beds at the first blush of dawn, have found the poetry of nature to be reality of grace, as they have felt the dews of heaven refreshing their spirits. Hence morning exercises have ever been dear to enlightened, heaven-loving souls, and it has been their rule, never to see the face of man till they have first seen the face of God. The first fresh hour of every morning should be dedicated to the Lord, whose mercy gladdens it with golden light. Morning devotion anchors the soul. The morning is the gate of the day, and should be well guarded with prayer. Be it ours to bathe in the softly-flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us. And when the noise and turmoil of the day are over, it is sweet to commune with God. The hours of the declining sun are so many quiet alleys in the garden of time wherein man may find his Maker waiting to commune with him, as Adam in the garden of Eden. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of heaven on earth." Moody, in preparation for the last week of the seven months' memorable campaign in London, appointed a "Communion Conference," where weary workers might come apart awhile, and in converse with the Master, gird on fresh strength for the renewed conflict. This "communion" has been, all the way through, the secret of his unparalleled success.

Such living will lead to a safe and happy dying. Rev. B. Hibbard, a pioneer preacher of the Methodist Church, at the close of his autobiography and of his eventful life, exclaims, "I fear not death, hell, or the devil, for I have reverently thrown myself under the wings of the cherubim before the mercy seat." The dying Owen, when asked if he was not lonely, replied: "My fellowship is with the Father and with His Son Jesus Christ, and he that is not satisfied with that company, doth not deserve it."

Child of God, daily seek the "still hour." "I will commune with thee from above the mercy seat." "Commune with thine own heart, and be still."

"If our communion here below  
With Jesus be so sweet,  
What height of rapture shall we know,  
When round His throne we meet!"

### A Visit to Drew Seminary.

We enjoyed the rare privilege of a visit to Drew Seminary, Madison, N. J., last week. The weather was rough, but the warm cars and a rapid flight on the swift express of the New York and New England road, taking you at 3 p. m., and rolling you into the Central depot, New York, exactly at 9 p. m., prevent any consciousness of the hyperborean blasts without. This is becoming a favorite route. Its stopping places are Bridgeport, Middletown, New Haven and Bridgeport. A fine dinner with a hot dinner, at normal prices, begins a portion of the way for the hungry traveler. The return trip at the same hour is equally comfortable. We had a novel experience as we reached New York, to which we refer for the benefit of our "innocent abroad." In an experience of a half century in travel, abroad and at home, we have never had a like fortune, or misfortune perhaps it may be called. In passing out of the short line of elevated cars running from the Central depot to the Third Avenue, a man stooped down to the open doorway as if he had lost something. It was impossible to pass him. The men immediately behind, evidently his "pals," at once pushed heavily upon us, almost thrusting us over the prostrate man at the door. That was all; but when, a short time after, we had occasion to look for our wallet, this convenient traveling companion was not to be found! In the momentary pressure some skillful hand had, in a very artistic manner, relieved us of it. We felt a grim humor, in the moment of discovery, to remember how small was the reward for the crime, that the rascals obtained. If they had known it was an editor they were abusing, they never would have made such an effort to secure his despatch.

Our service in Madison did not require us to leave the building in which we were the fortunate guests of Prof. S. F. Upham, D. D. He has an elegant suite of rooms in the palatial edifice which was bought with the fine estate and forms the most conspicuous building of the Seminary. The remainder of the house offers abundant accommodations for class-rooms, professors' studies, the particularly rich library of 17,000 volumes, with the valuable addition of Wesleyan received from England, one of the finest of selections illustrating hymnology, and an inviting chapel. The other professors, with the president, have delightful

residences in the shadow of the beautiful grove, not far from the main building. There is also a convenient dormitory for the students. Pres. Buttz, Prof. Strong, Milley, Crooks and Upham, with their cultivated families, make an attractive social society. We can hardly conceive of a position in the gift of the church more to be desired than the literary opportunity, the social culture, and the privilege of training the militant cadets of the denomination for their high and responsible office, enjoyed by these honored ministers. How could two of the esteemed presidents step down into the episcopacy? Certainly, there is no better body of ministers out of which to choose these hard-worked servants of the church, if they are willing to make the great sacrifice to accept the office, than this faculty. It is more than possible that the blow may again strike (perhaps more than once) this happy group of devout and cultured men.

We were very much impressed with the mature and manly appearance of the students as they assembled at the chapel service, and particularly gratified at the manifest spiritual earnestness which they exhibit. The tone of consecration, of denominational loyalty, and of Christian earnestness, is high among them, and they stand ready for any service, at home or abroad, to which Christ through His church may call them. They have just sent out from their company, after the most impressive services, the first missionary to Corea—Rev. H. G. Appenzeller—a young man of fine abilities and great promise. He will be accompanied to his new mission by the sincere prayers of professors and fellow-students for his own success and for that of this interesting new mission.

The professors of the Seminary, while meeting all the exacting duties of their several chairs, are engaged upon important literary work for the church of little less moment than the culture of their young ministers. Dr. Strong is pressing forward the additional volumes of his great Biblical and Theological Encyclopedia, and Dr. Crooks is hard at work upon his treatise upon "The History of Doctrines" for the Biblical and Theological Library, now in course of publication at our Book Rooms. Long may the valuable files of these able Christian scholars be preserved to the church! The Seminary now has ninety-five students upon its roll, a large portion of them previous graduates from our colleges.

### BRIEF MENTION.

Our readers will not fail to notice the earnest and touching appeal in behalf of little blind children found on our seventh page. No claim upon our sympathy can be more pathetic or urgent.

Prof. W. A. Croghan has an eloquent and able Thanksgiving address in the February issue of the *American Missionary*, delivered at the Atlanta University.

The *Manual of the M. E. Church*, presenting each quarter the pressing interests and the hopeful omens of our great church charities, comes with its pages loaded, in its January issue, with instructive and inspiring incidents and information. It is only 50 cents a year.

The missionary secretaries send out an earnest appeal for a million dollars a year for missions, and append a table showing what additional work the churches of the United States could do in the collection of Eastern Europe. The varied departments are well filled, and the illustrations fully up to the usual high average of this periodical. Published by Montague Marks, New York.

The tenth annual report of the Woman's Christian Temperance Union of Boston, of which Mrs. A. J. Gordon is president, shows how perseveringly and energetically these excellent ladies, against great discouragements, have pushed practical temperance work in all the possible directions revealed to them.

The frontispiece of the *Art Amateur* for February is a spirited drawing by Jan Chelminski—"In the Central Park, New York." The editorial sketches of Eastern Europe. The varied departments are well filled, and the illustrations fully up to the usual high average of this periodical. Published by Montague Marks, New York.

The ladies of the Home Missionary Society of the M. E. Church, in view of the special interest which Bishop Wiley took in their undertaking, passed at a late meeting of very tender and appreciative resolutions prepared by Mrs. Bishop Walden, Mrs. Prof. McCabe, and Mrs. L. C. Ruayon, as a committee.

Considerable inquiry is made in reference to the publication of the essays and addresses read and delivered at the late Centennial Conference in Baltimore. It has taken some time for the committee to discuss the preliminary questions of the size and arrangement of the volume, and how much space give the large number of evening addresses. The matter is now definitely decided, and the volume will go to press at once. Those desiring early copies should forward their names immediately to James P. Magee.

We have received a very tender and well-written memorial to show Mrs. Mary Ann Brewster, it was prepared by Mrs. L. D. Sherman, at the request of the Brookfield auxiliary of the W. F. M. Society of the M. E. Church. It bears hearty testimony, in well-chosen words, to the beautiful Christian character, the activity, charity and usefulness of this excellent and greatly-lamented lady. Her dying bequests will long continue the memory of her consecrated life in the church.

The Annual Report of the trustees of the Soldiers' Home, at Ch. J. Lee, for 1884, is an interesting document, appealing to the patriotic and benevolent sympathies of all our citizens. A generous community has already made the home of the poor soldier a comfortable one, but every year brings a fresh call for renewed contributions.

The fifteenth annual report of the Woman's Foreign Missionary Society of the M. E. Church is now out from the press and ready for the wide circulation its importance and intrinsic merit deserve. It gives interesting and affecting illustrations of the value of woman's work in the foreign field in all the stations now occupied by the Society, and full reports of the efforts of the different branches and auxiliaries to supply adequate funds for the rapidly growing field. The success is marvelous in our eyes. Last year \$143,199.14 were raised—\$15,375.81 over the previous year. This year the ladies propose a greater advance, and will reach it.

We have received a copy of the fourteenth annual report of the McClintock Association—a society of ladies incorporated under the laws of the State of New York. Its president is Mrs. A. V. Stout; its corresponding secretary, Mrs. Dr. S. F. Upham. The object of the society is to collect money to assist the students of Drew Theological Seminary, by loans to the students. Last year the ladies gathered \$1,407, and received from returned loans \$525. Students were aided to the amount of \$1,550. It is an excellent service which these devoted women are offering to the church.

The Massachusetts S. S. Association, of which Hon. Thomas Bicknell is chairman, has prepared a preamble and set of resolutions, to be submitted to the International S. S. Committee, which has the work of arranging the annual lessons. These resolutions affirm that some of the lessons heretofore have been difficult to teach the primary and intermediate classes; that it is less important to go over the whole Bible in a limited period than to gain a thorough knowledge of its contents. They criticize the failure to bring out the immediate relation and harmony of the two Testaments, and they think greater prominence should be given to the life and ministry of Christ. They urge the propriety of placing one or more primary teachers upon the general committee.

Our excellent brother, Rev. A. S. Ladd, of the Maine Conference, writes to us the affecting note which we give below. He has the heartiest sympathy of his friends in this office, as he will have of hundreds in his charges in Maine. Heaven enriches itself out of the ripe fruit of our families, but it preserves and heightens their graces for our everlasting enjoyment in the upper mansions:—

"My mother died at her residence in Gardiner, Me., Thursday morning, Jan. 23, aged 80 years and 4 months. She was one of the best of mothers. Four of her nine surviving children were with her when she breathed her last. She was for more than sixty years a worthy member of the Congregational Church. Father and mother have been pensioners of the war of 1812."

Messrs. Lee and Shepard announce for early publication, "Mind Reading and Beyond," by Mr. William A. Hovey, a well-known Boston journalist. As its title implies, it treats of mind-reading and other occult mental phenomena, a subject which is just now receiving much attention. The volume will present a large mass of carefully arranged evidence, going to prove the reality of mind-reading as an actually occurring phenomenon, and will contain over one hundred engravings, illustrating a great number of curious, varied, and interesting experiments.

The *Bay State Monthly* for January has two fine steel engravings of Gov. Robeson and Lieut. Gov. Ames. F. W. Weber gives a sketch of the life of the former, and J. W. Clark of the latter. An interesting illustrated sketch of the beautiful town of Pittsfield, Mass., is given by F. W. Kean, and an historical sketch of Fitchburg by George Bailey. This handsome periodical is rapidly growing in public favor. J. N. McClintock & Co., Boston.

Dr. B. F. Telf has been for years engaged upon a work entitled "Evolution and Christianity: An Answer to the Development Infidelity of Modern Times." Dr. Telf has made a thorough study of his theme, and will write from fullness of knowledge, whatever may be thought of the adequateness of his argument. His plan, as set forth in his prospectus, has awakened the interest of many Bible scholars. The late Bishop Simpson wrote an interesting letter to the author, which will introduce the volume. Lee & Shepard announce the work as ready for immediate publication. It will make a volume of 500 pages, and will be sold for \$1.50.

We are happy to publish the obituaries; but our columns only admit of a limited number weekly. Brethren plead earnestly not to have them pruned; they must, therefore, have patience at the delay which they themselves create. Some desire to have an early insertion, but this is not generous to those that have preceded them.

The many friends of the late Leonard Whitney, esq., of Watertown, read with sorrow the announcement of the death of Mrs. Emily F. Brownell, his only and much-beloved daughter, with her infant child. She died Monday morning, Jan. 26, at 10 o'clock. Her father will be left for the husband, Mr. Andrew S. Brownell, for the greatly-affected mother, and for her brothers. Mrs. Brownell was entirely conscious to the last. She awaited with great calmness and devout trust in her Saviour the approach of the final hour, sending tender and loving messages to all her friends. Her end was emphatically "peace."

We are hopelessly in the arrears with the manuscripts of our esteemed correspondents. The floods of centenary contributions, with the usual weekly amount of current articles that require immediate publication, have occasioned an accumulation no less trying to the editor than to his excellent writers. The extra meetings have extended the reports from the churches, and an unusual number of deaths in the ministry and among our well-known members have added both to the length and number of obituaries. We are trying with limited success to catch up with the train. A formidable pile of really valuable papers constantly meets our despairing gaze. If our patrons, however, will unite with us in permitting patience to have its perfect work, we shall hope to do justice to their communications before the spring Conference opens.

The *Pulpit of To-day* makes a specialty of securing sermons from the leading preachers of England and America. Its January number has discourses from Rev. Arthur Mursell, Dr. Parker, Principal Stubbs, Archdeacon Farrar, Henry Ward Beecher, Principal Fairbairn, Wm. F. Floyd, Father, and Jabez Swan. Published in Westfield, N. Y., Rev. Alfred E. Rose is editor.

The *Sanitarian* for January has a paper from Dr. Gibson, of the U. S. Navy, upon the "Sanitary Responsibility of the Citizen." Dr. Nathan Allen writes upon "The Moral Relations of Physiology." There is an excellent article on "House-heating and its Dangers," by Dr. Holden. The editor's table is always an attractive feature of this periodical. It treats upon the immediate questions of the hour in an eminently sensible way. 113 Fulton Street, New York.

We have examined with great pleasure the catalogue of Bareilly (India) Theological Seminary for 1884, with the accompanying programme of the exercises of the graduation class at Commencement, Dec. 13. Twelve took part in the exercises. Half of them have purely Hindoo names, and all spoke in the Indian dialect. The theme of Shid Ullah was *Masih ke shekiri*—"Christ's Humors," and of Pancham Saigh, *Sheron ko dhundhri*—"Seeking the Sheep." The report shows that the curriculum of study is broad and practical, and that the students, while in the Seminary, are engaged in active evangelistic work. It has a faculty of eight, with Rev. H. Mansell, M. A., at the head, and with six native professors. Dr. T. J. Scott is its agent, pressing its important claims in this country.

The *Magazine of American History* for February opens with an historical, illustrated sketch of the New York Post-Office, by Rev. Dr. A. G. Vernalye. Horatio Hale gives a biographical paper upon Chief George H. M. Johnson and his work among the Six Nations, with illustrations. W. H. Mills has an interesting paper upon "Benedit Arnold's Campaign in Canada." Hon. Charles Gaynor contributes a paper on "The Character of Andrew Jackson." The minor papers and miscellany are not the least interesting portions of the issue. This historical magazine has a popular flavor almost equal to the lead-

ing literary monthlies, in addition to its substantial contributions, and is highly commendatory to its accomplished editor, Mrs. Martha J. Lamb.

The newspapers announced, last week, the death of the venerable and greatly-respected Rev. Elias Quimby, residing in West Unity, N. H. He died on Sunday, Jan. 25. He was near 74. We shall have a full obituary, without doubt, from a competent hand. A few items have appeared in connection with the announcement of his death:—

"He was converted at Unity in Nov., 1827, and was baptized at that place by Rev. Elias Scott the following winter. In 1828 he was received into the Methodist Church in Unity; was licensed to preach in 1830, and admitted as a Conference probationer at Sandwich in 1831. He was ordained deacon at Northfield in 1833 by Bishop R. H. H. and Elder at Fortsmont in 1835 by Bishop Emory. He has filled the chief appointments in the New Hampshire Conference, and been presiding elder since 1859. He was a member of the first board of trustees of the first Methodist Biblical Institute. During his long and successful ministry he has labored for all causes only six Sundays. The death of Rev. Mr. Quimby removes one of the best known and most influential of the elders of the New Hampshire Conference. In his active life he was a powerful and eloquent preacher, and was especially earnest in revival meetings. As a citizen he was universally respected for his uprightness of character, and for his high standard of honor that he manifested in every affair. He has left two children—Rev. Elias E. Quimby, A. M., president of the Tilton Seminary, and Mrs. George Nichols, of Unity."

Joseph Cook commenced his new course of lectures last Monday with a crowded house. He was in fine health, and voice, and physical vigor, looking more robust and stout than ever before. His prelude was a powerful discussion of the Mormon question; its extent, its seriousness both as a political and a religious peril, and the effective measures necessary for its destruction. His questions for answers were upon the dynamite field, the Congo Conference, and the best life of Christ which have been written. His main lecture was preliminary. His theme is to be the discussion of the question of Revelation as determined by the character, words and acts of Christ himself. The course promises to be one of the most interesting and valuable that he has delivered in the popular series of the Boston Lectureship.

(Continued from page 1.)

cut was presented to the society by Bro. W. L. Jackson, of Natick. The officers elected for next year include: Pres. John Joseph Sleeper; vice-presidents, Rev. Stephen A. D. D., of Maine, Horace W. Gilman, of New Hampshire, John Dillingham, of Vermont, Rev. L. R. Thayer, D. D., of Massachusetts, Rev. W. V. Morrison, D. D., of Rhode Island, Rev. W. T. Hill, of Connecticut; corresponding secretary, Rev. B. W. Allen, of Maine; recording secretary, Rev. Geo. Whitaker, of Somerville; treasurer and librarian, William S. Allen, of East Boston; historiographer, Rev. D. D. Burckett, D. D., of Natick. The usual board of directors and standing committees were elected.

The meeting was very profitable, as it was interesting, and fully justified the call to all New England Methodists to join our ranks, write up their local and biographical history, and send their treasures to our library, at Room 21, 36 Bromfield St., Boston.

Geo. WHITAKER, Rec. Secy.

We hope none of the preachers will fail to make an effort to secure new subscribers for the Herald. An increase of the list has been reported from many of the charges, but we are sorry to say not from all. If each pastor would make an effort, no doubt new names could be secured on every charge. Let the effort be made, and if it is not convenient for the subscriber to pay now, the money can be handed to the preacher any time before the meeting of Conference in April.

### The Churches.

#### MASSACHUSETTS.

**NEW ENGLAND CONFERENCE.**  
Boston, Warren Street.—The third annual supper was given, Jan. 24. Excellent selections from the choir were given in the church, after which over one hundred sat down to the well-prepared feast. Bishop Foster, Rev. H. Lummis and others, made addresses. This regular gathering is instituted for the purpose of good fellowship.

**Howard Avenue.**—Monday evening, Jan. 19, Rev. A. Gould, of Clinton, delivered an able lecture, in this church, on "Methodism in Hymn and Song." Howard Avenue Church is in an excellent spiritual condition. The weekly attendance upon the classes is nearly equal to half the membership. Several have been added to the church recently by letter and conversion. The Sunday-school begins the new year under the superintendency of Bro. W. H. Rand. About twenty-five new scholars have been added during the month.

**Newton Upper Falls.**—The fourth quarterly conference, recently held, exhibited a most delightful spirit, and Bro. Herriek's return was unanimously requested. A good religious interest prevails.

**Worcester.**—A district missionary meeting was held at Laurel St. Church, Worcester, Jan. 20. A number of churches on the district were represented. Thoughtful papers were read by Mrs. Dr. E. of Grace Church, Miss Nellie Knowles, of Webster Square, and Mrs. Noon, of Cherry Valley. Mrs. Mudge, of Whittemore, gave an interesting address on life in India.

A very gracious revival is in progress in the Swedish M. E. Church in Worcester. Bro. Sorlin, in labors more abundant, has held meetings every evening for six weeks. Large at the altar in attend, and penitents are at the altar every service. Several heads of families, and some very hardened sinners,



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JAMES, PH. D., LL.D., President Rutgers University, New Brunswick, N.J.  
W. J. MILNE, Pres't General Normal School Jersey City, N.Y.  
N. T. TOPIFF, Manchester, N.H.  
HENRY W. BAY, Lake City, Minn.  
C. C. RICHARDS, Erie, Pa.  
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BY MARK TRAPTON.

NIAGARA FALLS IN AUTUMN

BY REV. F. B. GRAVES.

## BY REV. F. B. GRAVES

I felt the pressing responsibility of ruing the gauntlet of a quarter mile or so to the Cataract House, with five ladies, in search of a man of such an indefinite personality, and for whose identification I relied mostly upon the peculiar vehicle which he drove. Nevertheless, out of the depot we started two by two, a lady and myself leading the way, the chaperone and another lady in the middle, and two ladies behind. We looked innocent enough, and offered a fine mark for the hackmen. And they improved it. We straggled a rod apart, instead of closing up in real military fashion. We had taken but a few steps before the bedlam commenced. They saw us looking around for something we could not apparently find. They evidently thought we were looking for them, or else thought we were all myopic, for they each hurried to poke themselves in our way. I was nonplussed. I shook my head nearly off, expressing "No!" I walked on—when I could. But escape seemed possible if each of them would only screech his offer from where he was; but I was dismayed when I saw most of them jerk the blankets off their horses, mount the seat of the carriage, and mercilessly pursue us. They are hungry, I thought. I smiled. We all smiled; even the hackmen smiled. The little dogs on the street corners wagged their tails in a smiling way. And more aggravating still, a big policeman, whom a crony had just "smiled" in a saloon, came out snickering under his empty helmet. At every step almost a new driver would salute us with a better offer than we received at the last; and one fellow, more agile and hungry than the rest, drove his barouche up to the sidewalk, jumped from his seat, threw open the door, and with a most enticing smile on his face, blandly said: "Come now, sir, I'll take you everywhere (mentioning the places) for a dollar and a half, and pay all the tolls."

and he will fleece you before you get through with him. Look out, young un!" But I let them all air their disappointment, keeping silent and resting in the assurance that I had made a contract which could not and should not

ful Blossom" in her hand, appeared disgusted with all wisdom, or as though she had carelessly dropped a few stitches in some delicate fancy work; another, who, under the direction of the accommodating photographer, sat

In the midst of the generous sunshine  
She was dying of slow decay;  
For her the shadows of sunset  
Came in the early day.

She took with a meek submission  
The lot that the Father sent;  
From her lips there were words of patience.

For the trust that a hand will hold our own,  
As we pass away into space;  
And however thick the darkness is,  
There we shall see His face!

— MARIANNE FARNINGHAM, in *Christian World*.

## BY A. M. G.

"I declare, Tom, something's the matter with our minister! His reverence gave us a grand good sermon to-day. I've said more than once that his thoughts were well enough, but I could

"We can't blame him for it if we are not—that's sure! Mr. Steady over here at the 'Congo' knows a great deal more than Mr. Downing ever did or ever will. I like him, too, and like to

What was the matter with Mr. Downing? Ah, the recording angel knew some things of which careless Nellie and halting Tom and Fred had never

have been, in his place. The first thing we've got to do is to get acquainted with him."

cently, one of those girls said to me, "Did you know how I rebelled, the first evening of my work? But the next day I resolved that that work should become one of my 'means of

The glorious end will justify it all.  
I will believe that voice from heaven's portal  
Clear as the utterance of a silver bell —  
It spoke to me a truth that is immortal:  
"All will be well."  
— ELLA WHEELER WILCOX, in *Advance*.

highest success. On Jan. 20, a party left New York for San Francisco, intending to sail from that port, Feb. 3, *en route* for Corea. This company is made up of Dr. and Mrs. W. B. Scranton, Rev. and Mrs. H. G. Appenzeller,

against the Christians. They are called by their heathen neighbors the "hands and feet" of the French, and are subjected to the most painful trials. The mandarins do nothing to protect them. In Foochow, the colporteur of the

BY REV. A. D. RUSSELL.

The beautiful air which girds the mount in  
breeze or tempest,  
Is fragrant all day long with sweet perfume  
of flowers.  
This mount which glows with beauty yet ter-  
restrial,  
Towers just beneath Mount Zion, city of

laid in love;  
On this the stranger pilgrim safely jour-  
neys  
Through Beulah's land to his divine abode

### WATCH AND THE MINISTER.

Sometimes, he slipped away very early and Mrs. Tyler, after having searched for him to shut him up, would go to church and find Watch seated in the family pew, looking very grave and de-

One day he thus shouted out, quoting the well-known text, "Watch! Watch! Watch, I say!" When rustle, rustle, bounce, came his big dog almost into his very arms.

went his ears, and his eyes kindled; at the second, he was still more deeply moved; at the third, he obeyed, and flew completely over pew rail and pulpit door, with leaps that did equal honor to his muscular powers and his desire to obey. After such a strict in-

terpretation of the letter rather than the spirit, Watch was effectually forbidden church-going. — *Examiner*.

against the Christians. They are called by their heathen neighbors the "hands and feet" of the French, and are subjected to the most painful trials. The mandarins do nothing to protect them. In Foochow, the colporteur of the

The visit of Bishop Harris and Mr. Phillips to Mexico has been full of interest. Enclosed in a recent letter are

two announcements gotten up in the admirable style usual with the Mission Press of Mexico. The first is a programme and directory of the "First Annual Conference of the American Methodist Churches in Mexico,"

In Spanish and English, receptions to fraternal representatives and to the Bishop, discussions, etc., vary the usual order of Conference business. The second paper is the "First Annual

ity M. E. Church, Mexico. We congratulate this vigorous little church upon the showing it is able to give among the items we notice \$46.81 for the missionary collection, and the Sun-

The two visitors are making journeys throughout the bounds of the Conference, and report great satisfaction with the state of the work. Mr. Phillips expects to leave for home on Tuesday.

In a recent letter to Dr. Reid, Rev. E. W. Parker writes from Bareilly "You will very readily recall the day

you spent in the Theological School at the closing of the year, listening to the exercises of the graduating class, singing their best music, etc. Well, to-day we are here again, and the graduating class of '84 are holding forth eloquently.

Remington Hall is full. Many of the native gentlemen of the city are present, Hindoos and Mohammedans, and a large number of European friends. The class this year numbers twelve young men. . . . We think that we never

graduated a better class than this. As a rule, we get the best of the Christian boys that we educate, for this school. There are exceptions, of course, and we are glad there are. We want bright men in government offices, in educa-

tional institutions, and in business. We would gladly raise the standard of the entrance examination of our theological school, but the standard of education around us prevents it. Dr. Warren in Boston has tried for nearly twenty years

to reach a proper standard, and has not yet accomplished his design by a great deal. Is it strange that we cannot do just what we would here in India? God is, however, wonderfully blessing this school in its results."

Rev. J. S. Stone, M. D., with Mrs. Stone, expected to sail from New York Jan. 29. Dr. Stone is well known as an energetic young worker, for several years in Calcutta, where he was asso-

work. Recently he has been stationed in Bombay, and is now returning to his work there, after a short visit to his home in America.

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## AN APPEAL FOR THE BLIND CHILDREN.

I beg leave to call the attention of the public, through the hospitable columns of the HERALD, to the condition of the little blind children between the ages of five and nine years, in whose behalf a movement was inaugurated about two years ago, and to make a brief statement of what has been accomplished and of what is still needed in furtherance of their cause.

That these afflicted members of the human family need more care and cultivation than all others in order to break the fetters of their calamity and out-grow their darkness, is too obvious to need demonstration. To them no day of hopefulness returns with the seasons of the year. They are shrouded from the cradle in the ceaseless gloom that has settled down like a night upon them. Born for the most part in the folds of misery and vice and the by-ways of ignorance and depravity, and cut off in so great a degree from communion with the external world, they are the prisoners of wretchedness and the stricken lambs of the human flock. Their environment is pregnant with pernicious influences, which stunt their natural growth and produce such physical peculiarities, intellectual distortions and moral deformities as no amount of skillful training in later years can eradicate. The sparks of capacity for active enterprise which exist in the majority of them, and which might be nurtured into a flame of usefulness, become gradually extinguished, and many of these unfortunate beings sink into weak-mindedness and go down darkling to the grave.

Now the salvation and future welfare of these children depend wholly upon their being removed from injurious surroundings and placed in neat and healthy quarters, where the means for physical well-being and early systematic training are sufficiently provided. A special kindergarten, with the genial warmth of kindness radiating from its principles and with its healthful surroundings and rational methods of training, will be the best means and most potent agent for the accomplishment of this purpose.

The movement for the establishment and endowment of such an institution has met with great popular favor, and has received considerable encouragement from the community at large. To the contributions of moderate sums of money have been added the proceeds of concerts, dramatic entertainments, and of several fairs which were held for its benefit. Especially the children and youth have everywhere manifested a remarkable interest in the furtherance of the enterprise. The total amount thus far received from all sources (including \$4,602.89, the proceeds of a fair which was held last November by Mrs. J. Huntington Wolcott at her residence, with the assistance of a group of benevolent young ladies), does not, however, exceed \$26,000. But this sum is far from being sufficient for the purchase of suitable grounds and the erection thereon of a cheap and comfortable building. From \$12,000 to \$15,000 more are still needed for this purpose. Moreover, a small fund is absolutely required for the current expenses of the little school, until it becomes permanently endowed. As soon as the necessary means are raised we will proceed at once to purchase a place and organize the nucleus of a school with a dozen or fifteen pupils, selecting from among the scores of applicants those who are in distressed circumstances and need immediate help and speedy deliverance.

For the attainment of this end I deem it my duty to plead again the case of the little sightless children, and to appeal to the public most earnestly and respectfully for further contributions to their cause. To pity distress is but human, to relieve it is divine. Let us hope that this spirit of divine assistance will enter the heart and mind of those who are entrusted with the stewardship of riches, and move them to lend some of their substance to the kindergarten for the blind.

Contributions may be sent to the treasurer, Mr. Edward Jackson, 178 Devonshire St., or to the chairman of the Kindergarten Committee, Mr. Samuel G. Seelling, 40 Water St., Boston.

M. ANAGNOS,  
Perkins Institution for the Blind,  
South Boston, Jan. 19, 1885.

## A PERPETUAL TEMPERANCE BATTERY.

There is certainly one place in the city where a constant and consistent attack upon spirit-drinking is kept up the year round. No disputed question of modes is permitted, but every form of earnest argument is urged, week after week, in the presence of large, promiscuous audiences, in favor of total abstinence and the destruction of the liquor traffic. We refer to the Monday night meetings at the Baptist Bethel, of which Rev. Henry A. Cooke is the faithful and laborious chaplain. Nearly all our ministers in Boston have rendered effective aid at these meetings, and left behind them testimonies of their conviction of the value, and interest, and usefulness of these services. We have read such commendations from Bishop Mallieau and Rev. J. W. Hamilton, and cheerfully copy the letters below from Joseph Cook and Dr. Bolton. The Bethel itself is a blessed light in a dark place. There is scarcely a Protestant church near it. It is on almost purely missionary ground, although Old Beacon Street, of precious memory (now a Catholic church), is close by its side. Long may it stand a beacon light to both sailor and landman; and long may the life of the earnest Bethel missionary be preserved!

Boston, Jan. 7, 1885.

DEAR MR. COOKE: Forty years your Bethel has stood as a light-house on the rocky coast of the temptations of sin. You only know how many human wrecks, the time and eternity, you have prevented by His blessing! I rejoice in your great usefulness, and congratulate you on your record and your opportunities. I have seen men of

interperate habits kneeling with you in prayer at the altar of your house of worship, and taking the pledge of total abstinence by adding their names to a roll already containing 20,000 signatures. Those whom your work has saved from ruin are on all the seas of the world. Prayers go up for your success from the four quarters of the globe. May all these petitions be granted!

Yours faithfully,  
JOSEPH COOK.

Boston, Jan. 12, 1885.

REV. HENRY A. COOKE: DEAR BRO.: My last visit to your Monday-night meeting impressed me more than ever with the importance of your work among the intemperate. May God bless you with health, friendly support, and love for the great work of saving the lost!

Yours truly,  
H. W. BOLTON.

## AID FOR COLORED STUDENTS.

MR. EDITOR: Will you allow me to say, in reply to the application in ZION'S HERALD for aid for two colored students, that the Gammon School of Theology has been established by the church for such persons. We are certainly not so presumptuous as to claim superior advantages over Boston and Drew, or to appear even to bid against those schools for patronage, but older and wiser men believe what experience has taught us, that preachers educated here, in daily contact with the people they are to serve, will accomplish the best results. Our purpose is not so much to give a finished theological education as to train young men to handle the great problem of the elevation of a race. Ninety dollars per year would easily cover all the expenses of each of the two young men for whom our co-laborer makes the appeal. We trust some good friends will furnish the means and send them to Gammon School of Theology at Clark University.

Atlanta, Ga.  
E. O. THAYER.

## WOMAN'S HOME MISSIONARY SOCIETY.

The work in Savannah, Ga., of the W. H. M. S., through two most devoted missionaries, ought to be known to the whole church. We have appealed for \$3,000 for the erection of a sorely-needed school building, and during our annual meeting in October, 1884, at Cleveland, O., the superintendent of this mission, Mrs. J. L. Whetstone, of Mt. Auburn, Cincinnati, generously offered to give \$1,000 if the women of the various Conferences would raise the much-needed \$3,000. After her proposition \$2,200 were pledged; of this but little is yet paid. If all the people could realize the actual dilapidation of our school building, and hear the eager pleading of the little colored children wanting admission, they would awake to the emergency. Another very important branch of work there is the industrial—teaching colored girls to be home and housekeepers.

Our two missionaries are accomplishing much; especially are their labors blessed in the endeavor to uplift fallen women. Besides the work they do in the city of Savannah and attending to their own Sunday-schools, they go to a neglected and destitute locality six miles out, and conduct a Sabbath-school there. They love their self-denying portion, and shall we not at once raise the few hundred dollars necessary to maintain the results of such devotion?

Send to Mrs. Whetstone for more of the pledge cards, and return them to her honored in full; but do not return any of them without the \$10 for each.

On behalf of our society,  
MRS. W. A. INGHAM.

## Richard Watson on the Agency and Prayer of Christ in Gethsemane.

"The cup here spoken of by our Lord is His present bitter anguish and unexpressed sufferings. St. Matthew says this cup, that He was then drinking; nor does He pray that the cup of death might not be administered; but this cup then put into His hands pass from me."

"St. Mark expresses the same thing without a figure; He prayed that 'if it be possible the hour might pass from Him,' clearly meaning that the duration of the sufferings might be shortened. St. Luke states 'If thou be willing, remove this cup from me.' Mightily as He had been strengthened to suffer, He was sinking under a deadly anguish, and prayed that 'if it were possible,' consistent with the Divine purpose, if it could be done without impairing the efficacy of His atonement and vicarious undertaking, that bitter cup of trembling and horror might pass from Him; yet without entire submission leaving it to His Father to judge of the fitness of the request and the measure of suffering which His justice was to exact from one who was now in the room and place of a guilty world, bearing their transgressions; and who by that substitution of Himself in their place, had given up the right to decide that question for Himself."

"And it was possible, not for the cup to be withheld from Him, but for that cup, after He had drunk so largely of its bitterness, to pass away from Him. This we know from the fact He was relieved from His agony, and rejoined His disciples in a state of composure which itself, from its suddenness, indicated a supernatural interposition. We know it, also, from the words of St. Paul: 'Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared' (Heb. 5: 7)."

"The true key to the case of agency is in the fact that this sorrow and anguish of our Lord was purely mental; except as the body was physically affected by them: 'His soul is exceeding sorrowful even unto death.' He did not inflict them on Himself, and He was not yet delivered into the hands of men. They were inflicted on Him by the Father. 'It pleased the Lord to bruise him,' is prophetic. 'The cup which my Father has given me to drink,' is the fact stated by Christ, and the Father only could make it to pass from Him. Whether we can understand, in any degree or not, how the Father 'bruised him' or 'put him to grief,' that He did so, is both the subject of the prophecy and the declaration of the history. We cannot, indeed, comprehend what was meant by the Father forsaking Him on the cross, but we see there a poignant suffering as the result of this, quite distinct from His bodily tortures."

Boston, Jan. 7, 1885.

DEAR MR. COOKE: Forty years your Bethel has stood as a light-house on the rocky coast of the temptations of sin. You only know how many human wrecks, the time and eternity, you have prevented by His blessing! I rejoice in your great usefulness, and congratulate you on your record and your opportunities. I have seen men of

"The Christian doctrine that He died for the unjust to bring us to God, explains all these otherwise inscrutable particulars, and shows that they stand in exact harmony with the purpose of God, and His own voluntary surrender to be a sacrifice for the sins of others. On any other theory they remain without a reason and draw a veil over the character of Christ in His last passion which nothing can withdraw."

## W. C. T. U. OF MASSACHUSETTS.

MR. EDITOR: Permit me through your columns to call the attention of the public to the needs of the Woman's Christian Temperance Union of Massachusetts, which is acknowledged by all who are acquainted with its history, to be doing greater and more thorough work for the overthrow of intemperance than any other organization in this country. Its plans are largely educational. Believing that the children are the 'hope of the nation,' we endeavor to reach them with the facts of science through the day-school, with the moral phase of the question through the Sunday-school, and to gather those children who attend neither of these, into Bands of Hope. The circulation, through the printed page, and from platform and pulpit, of the facts regarding alcohol and its abuses, is another means by which this organization endeavors to educate public sentiment. Although much of the work is done gratuitously, yet the expenses of the State headquarters, secretary's salary, printing, distribution of literature, organizing of new auxiliaries throughout the State (demanding direct expenditure for traveling expenses), and many other items, make it necessary for the Society to ask pecuniary aid from all those who deplore the evils of intemperance.

The engagement of Mrs. Theresa A. Scott as collector of this society terminated last September. We therefore request those who have so often and generously contributed to us through her solicitations, to remit directly to our headquarters, thereby saving us the cost of collection. And you who have not yet given to this society, will you also aid us? For the sake of the little ones, who are the helpless victims of the curse of the liquor traffic, who should be taught how to avoid the dangers and temptations surrounding them on every side, we earnestly appeal to you to help us, by a generous contribution, to carry forward this work.

Please send money-order or check to Mrs. Amelia H. Wood, treasurer of W. C. T. U., 36 Bromfield St., room 13-12, Boston, Mass.

ELIZABETH S. TOBEY, President.  
AMELIA H. WOOD, Treasurer.

## Obituaries.

Died, at Lasele Seminary, Dec. 23, 1884, Mrs. ABY P. CARPENTER, aged 79 years.

Mrs. Carpenter had been for more than thirty-five years a member of the Methodist Episcopal Church. For eleven years past she had made her home with her daughter, the lady principal of the Seminary. She will be sincerely mourned by many widely scattered pupils, as well as by her surviving friends in the Washington Street M. E. Church, Saratoga, N. Y.

JAMES CHADWICK died in Framingham, Mass., Dec. 6, 1884, aged 63 years, 4 months, and 2 days.

Brother Chadwick was converted to God in early manhood, and connected himself with the Methodist Church in East Brookfield, Mass., where he lived for several years. Subsequently he moved to Framingham, and in 1871 joined the M. E. Church in the village of Saxonville and remained a faithful member until his death. He served in the Mexican war, also the war of the Rebellion, in which he was wounded.

His sickness was long—nearly one and a half years—and his sufferings great, yet he was sustained by the religion which he had so long professed to enjoy, and no murmurs or complaints escaped his lips, but rather praises to God for His sustaining grace. His sufferings were especially severe during the last few days of his life, his mind wandering much of the time, and yet when questioned in regard to his future prospects and trust in His Saviour, his answers evinced a clear spirit and vision, and his quotations of hymns and precious promises of God's Word showed that though his earthly tabernacle was being dissolved, he had a building of God, an house not made with hands, eternal and in the heavens. His little family needs and has the prayers of the church.

C. H. HANAFORD.

BETSEY N. PRINCE, of Provincetown, Mass., died Nov. 10, 1884, aged 58 years, 11 months and 2 days.

Sister Prince joined the M. E. Church in this town in December, 1859. During all these years she has been faithful to her vows, true to the church of her choice, constantly 'growing in grace,' getting nearer to God each year of her life. During my pastorate here, I have never heard but one expression in regard to her character, and that was as emphatic as universal, 'that she was a good woman.' Sister Prince had many a good and bitter experience. Her companions had died at sea, yet in sight of land and home. She submitted to the stroke, and not for a moment was she found fighting against God. Many times she was weary in the work, but she was never weary of it. And such was her life, her joy and peace, that all who knew her knew that it was her delight to do and suffer the will of God.

Her sickness was a painful one; she was sensible that her health was on the decline; yet there were days when hope would be revived, and friends would smile, in hope that mother would be spared a little longer unto them. But soon such hopes were dashed, and despondency took the place of the smile. It seemed as if the arrows of death were scattered through her whole tenement, and the most skillful endeavors at healing were rendered abortive. Through all her sufferings no murmur escaped her lips, but she calmly said, 'The will of the Lord be done.' To all questions touching her relation to God, she gave decided answers and unequivocal evidence of her acceptance.

Three daughters, with their companions, are left to mourn their loss. On the day of her funeral a very large number were in attendance, which showed the public estimation. It must be a real comfort to her friends to hear it so often repeated, 'She was truly a good woman and an ornament to the house of God.' 'The memory of the just shall be blessed.' It is said, 'Devout men carried Stephen to his burial.' The devout and venerable were her pall-bearers.

WARREN APPLEBEE.

SAMUEL B. PRESEY was born in Lyman, N. H., March 22, 1813, and died in Lisbon, N. H., August 26, 1884.

He experienced religion in 1834, under the labors of Rev. S. P. Williams and Rev. F. T. Dalley. It was in the days of large circuits and circuit riders, and Lyman was included in what was known as the 'old Landaff circuit.' In the summer of 1884 he was baptiz-

ed and received into the Methodist Episcopal Church, in Lyman, by Rev. F. T. Dalley. He soon afterwards felt that God called him to the work of the ministry; but a natural disinclination to leave home, together with lack of good educational opportunities, led him to resist and finally stifle the call of God in his soul. In after life he often expressed the deepest regret at having thus refused to obey what he never doubted to be the call of God. When his son (Rev. J. W. Presbey) acknowledged that he realized it to be his duty to preach the Gospel, he solemnly warned that son against making the mistake which he did, and counseled him to obey God's call. In 1859 he married Miss Rhoda M. Waite, of Lisbon, N. H., and settled upon a farm in that town where he lived until about two years ago, when he moved to North Lisbon.

In his Christian experience he was usually clear and positive, and at times demonstrative. He always took a very active part in the social means of grace. For many years he faithfully served the church as a class-leader and steward, often walking several miles through rain or snow to meet his class or hold a meeting in the school-house. Souls were led to Christ through his efforts. He was unusually gifted in prayer and exhortation. Several times when the services of a preacher could not conveniently be obtained, he was called upon to officiate at funerals and to counsel and console the bereaved, which he did acceptably.

Five children came to bless the home of Presbey. A son and a daughter died in infancy. Two sons and a daughter are living. The elder son (Rev. J. W. Presbey) is a member of the New Hampshire Annual Conference, and stationed at Manchester, N. H. The afflicted widow, who has been for over sixty years a consistent member of the Methodist Episcopal Church, waits in the joyful anticipation of soon meeting loved ones where partings are unknown. A faithful husband and father, an earnest Christian man, death found him ready and willing to depart and be with Christ. May he rejoice in greeting all the surviving members of his family in the heavenly home, and may, saved through faith, and washed in the blood of the Lamb!

J. W. P.

Rev. W. F. LAOUNT was born at Lebanon, N. H., March 3, 1818, and died at the Asylum in Danvers, Mass., Aug. 12, 1884.

His early life was spent in Woodstock, Vt., where he was converted and joined the Methodist Episcopal Church. His conversion was radical and genuine, causing him to love God supremely and his neighbor as himself. He became one of the very active Christians in the community where he lived. He was largely instrumental in the conversion of the other members of his family, so that on the day of his baptism he had the supreme pleasure of seeing his mother and four of his brothers and sisters baptized with him. Not content with the good which he might do among his immediate neighbors, he would often go for miles into the outlying districts, and hold religious services in places where they had no church. He was a man of great piety, blessed by God, and souls were saved through his instrumentality.

From the time of his conversion it became a settled conviction with certain of his most intimate Christian friends that Bro. Laount would some time be a preacher of the Gospel, and they often mentioned the subject to him. But the conviction of his friends, and the burning desire within his own breast, were offset by so many difficulties and hindrances in his outward circumstances, that he felt the call could hardly be from God. His mother needed his aid in the maintenance of her family. His education had been limited, and he saw no way in which he could procure the necessary preparation. Thus the matter rested for some years, while he toiled diligently with his hands, as a shoemaker, to provide the temporal necessities for himself and those whom Providence had made dependent upon him, working earnestly, also, in the cause of his divine Master—leading a class to which he had been appointed soon after uniting with the church, taking an active part in the work of the Sunday-school, and going out, as opportunity offered, into the surrounding neighborhoods to invite men to Christ.

In 1845, Bro. Laount was living in Spencer, Mass., where Rev. Geo. W. Bates was at that time the stationed preacher. Bro. Bates felt that Bro. Laount was not doing the work which God intended he should; that the ministry was his place, and that God would prosper him in no other work. His convictions were so strong in this regard, his arguments so convincing, and Bro. Laount's conscience was so in accord therewith, that he finally gave his consent to undertake the work of an itinerant minister. Bro. Bates made arrangements with the presiding elder at the following Conference for Bro. Laount to take work under him at Sudbury; and this charge our brother filled with great acceptance to the people, and with marked approval from God for one year. An extensive revival marked his efforts in this place, and the people urged him to remain as their pastor another year. But Bro. Laount felt, like many another young minister, that he had preached all he knew to that people, and that the fountain of life was likely to dry if he should remain as their preacher longer. And so uniting with the N. E. Conference in 1847, he was stationed at Concord, and began his work as a traveling preacher.

His subsequent appointments were Rutland, South Royalton, South Deerfield, Gloucester Parish (where he was stationed twelve, five years in all), North Andover, Newburyport, Rockbottom, Dudley and Weston. His active work in the ministry extended over a period of twenty-five years. Many of his charges were discouraging, and the work of the churches were small, feeble in financial resources, and some of them struggling for an existence. The remuneration for the support of himself and family was but meagre in the best of his stations. But his faith failed not. And when almost discouraged, not able to see where the supply for the pressing demand even for food for his little ones was to come from, with darkness settling down upon him on every side, then the buoyant courage of his ever courageous wife came to his relief, and in her strength and faith, he felt indeed that the 'Everlasting Arms' were underneath him. God never failed them; He never allowed them to beg or to go hungry. His promises to them were many and wonderful; and they unite today in ascribing to Him praise, that He kept them all in their faith.

Thus Bro. Laount toiled on until failing health compelled him to retire from the more active work of our ministry, in the spring of 1872. But even after that, as long as God continued him the use of his mental faculties, he ceased not to preach and labor, as opportunity offered and his strength would permit. Moving to West Somerville immediately after his retirement, he was largely instrumental in organizing the Holland Street, now the Park Avenue M. E. Church in this city. He was leader of the first Methodist class in this neighborhood, organized in May, 1872. At the formal organization of the church his name appears among the list of stewards. Here he frequently preached during the first eleven months of the society's existence while they were without a regularly appointed pastor. The work of himself and family in these early years of the history of this church will never be remembered by those who were as-

sociated with them in their earnest and self-sacrificing labors.

In 1862, while stationed in Cherry Valley, Bro. Laount enlisted for nine months in the 62d Mass. Regiment of Infantry, and went to the front to fight for his country as a private soldier. But even then God had higher duties in store for him, and a position more congenial to his taste. The chaplain of the regiment was taken prisoner in one of their early engagements, and Bro. Laount was detailed to perform the duties of that office. During the remaining months of service our brother filled this position in a manner that won for him the respect and the love of both officers and men. He counted this as one of the most useful periods of his life, and used often to speak of his work as a chaplain with special pleasure, finding, as he said, 'men, in the midst of those solemn surroundings, specially approachable on the subject of religion.' He had reason to believe that many in his regiment, through his personal efforts, were led to the knowledge and service of Christ.

Bro. Laount was a good preacher—earnest, plain, practical—looking ever to God for present results from his labors. He had conversions on every charge; and in many stations marked revivals of religion and gatherings of souls resulted from his faithful efforts, as at Sudbury, South Deerfield, Rockbottom, and Newburyport. Added to his ability as a preacher and his faithfulness as a pastor, was his special gift as a singer. Blessed with a peculiarly rich, sweet and clear voice, he 'sang for Jesus' with all the ardor that he evinced in his other work; and thus many were attracted to him and to the truth which he preached who might not otherwise have been reached.

During the last years of his life a cloud rested upon his mental faculties, which all the efforts of his family and friends and the skill of his physicians could not dispel. But during all he never lost sight of the fact that he was a minister of our Lord Jesus Christ, called of God to that sacred office. He would often speak to those about him of the necessity for a speedy preparation for the Master's coming, and urge them to make their peace with God. When the Sabbath morning bells were chiming out their joyous call to the place of worship, he would arouse from all his stupor of mind and ask, 'Who will preach the Gospel for me to-day? I have not strength to do it myself, someone must take my place.' His relations to God and his Saviour were never lost sight of during those otherwise dark days. When a friend or neighbor called to see him and asked how he did, his reply almost invariably was, 'I love Jesus.' Often in the retirement of his own room, with only a single auditor, would he go through the regular church services, offering a most fervent and connected prayer, and then, taking a text, preach earnestly and pleadingly to his imaginary congregation. To the very last he was a faithful, true minister of Jesus Christ. No stain rests upon his character. Unknown to many of his brother ministers, even in the same Conference, on account of his retiring disposition and his self-deprecation, he was one of God's noblemen, and stands in His presence to-day, we cannot doubt, 'without spot, or wrinkle, or any such thing.' His gentle disposition, his tender regard for the feelings and welfare of others, his gentlemanly bearing toward all, did not forsake him during all his long and sad sickness. 'How good you all are to me!' 'How kind of you to remember me,' were expressions which frequently fell from his lips, showing his gratitude for every favor and every act of kindness. Coming to his home from his short walks, and not recognizing the surroundings or knowing the faces even of his wife and children, he would remove his hat and ask after their health and their spiritual welfare with all his old-time urbanity and tenderness as a pastor.

His removal to the Asylum at Danvers, which was a special grief to his family, was by the advice of his physician and many of his friends, hoping that it might result in good to him. After weeks of residence there, he sank quietly to his long rest. His funeral services were held in the Park Ave. M. E. Church. His burial was at Leicester, Mass.

In 1843 Bro. Laount married Miss Eliza C. Scott, of Leicester, who has faithfully shared in all the privations, and sympathetically and cheerfully borne with her husband all the toils and anxieties of his itinerant life, and now lives to mourn her loss. To them were born three sons and three daughters, five of whom are now living, and one daughter, are active members of the Methodist Church.

G. C. OSGOOD.

Chapped hands result from two causes. Too much alkali in the soap, which draws the natural oil from the skin, leaving it harsh, dry, or liable to crack, or the fats from which the soap is made are not properly combined with the alkali, so from its greasy nature it is impossible to rinse off the soap after washing. Prof. Leeds, Ph.D., Stevens Institute of Technology, says: 'The Ivory Soap, while strongly "cleansing, leaves the skin soft and pleasant to the touch, instead of harsh, uncomfortable, and liable to chaps.''

Free of charge. A full size cake of Ivory Soap will be sent to any one who cannot get it of their grocer, at 50 cents, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

THE DINGEE & CONARD CO'S  
BEAUTIFUL, EVER-BLOOMING  
ROSES

One of the greatest specialties in growing and distributing roses is the delivery of strong, healthy plants, suitable for immediate bloom, ready by mail, at all Post Offices. Splendid varieties, 25 cents each, all labeled, for \$1.12 for \$2.36 for \$4.10 for \$12.50. OTHER VARIETIES 2, 3, & 10 for \$1.12. According to value. Send for New Catalogue, 50 pages, elegantly illustrated, and choose from over 5000 roses and shrubs. THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

**BROWN'S IRON BITTERS**  
THE BEST TONIC.  
This medicine, combining iron with pure vegetable tonic, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia. It is an unfailing remedy for Diseases of the Kidneys and Liver, and is especially recommended to women, and all who lead sedentary lives. It does not injure the teeth, cause headache, or produce constipation—other Iron Medicines do. It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.  
Beware of cheap imitations. The genuine has above trade mark and crossed red lines on wrapper. Take no other.  
Made only by BROWN'S CHEMICAL CO., BALTIMORE, MD.

## Your Hair

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

**MAY** the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: 'I have used Ayer's Hair Vigor for the past 30 years; and, although I am upwards of 60, my hair is as abundant and glossy to-day as when I was 25.'

**BE** assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Col., writes: 'Twenty years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 29 inches long, fine, strong, and healthy.'

**RENEWED** and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: 'I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative.'

**BY** the use of Ayer's Hair Vigor, Geo. A. Dabney, Washington, D. C., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: 'Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity.'

**USING** cases of the scalp. F. H. Foster, Princeton, Ind., writes: 'I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable.'

## Ayer's Hair Vigor,

PREPARED BY  
DR. J. C. AYER & CO., LOWELL, MASS., U. S. A.  
For sale by all Druggists.

610

**CATARRH CREAM BALM**  
CLEANS THE  
HEAD. ALLAYS  
INFLAMMATION.  
HEALS THE SORES.  
RESTORES THE  
SENSES OF TASTE  
AND SMELL. A  
quick and positive  
cure.

50 cents at Druggists. 60 cents by mail registered. Send for mail, 10 cents.

ELLY BROTHERS, Druggists, Oswego, N. Y.

508

**Death to Rats,**  
Mice, Roaches, Wasps, Bugs, Bedbugs, Ants, and all vermin. Kills and drives away all insects and animals. Cleanses and restores the skin in one night. Safe to use on all parts of the body. No arsenic. Paragon's Cream is the best. Price, 10 cents. Write for particulars. WEEKS & POTTER, Boston, Mass.

509

**Rev. THEODORE HILL'S REMEDY.**  
Cures Cholera Morbus, Dysentery, and all forms of Pain and Inflammation. One of those standard remedies that every family should have at hand. Wm. H. Furber, ex-Mayor of Somerville, Mass., writes: 'I have used Hill's Vegetable Remedy and found it a safe and excellent medicine.' Rev. S. Allen, Auburn, Me., Rev. E. Martin, Sacramento, Cal., Sold by Druggists.

510

**Fistula**  
AND  
**PILES**  
Cured without the use of the knife. WILLIAM REED (M. D., Harvard, 1842) and RUBIN M. REED (M. D., Harvard, 1870). Evans House, 170 Tremont St., Boston, treat FISTULA, PILES, AND ALL DISEASES OF THE RECTUM without detention from business. References given. Send for a pamphlet. Office Hours, 11 A. M. to 4 P. M. (except Sundays).

511

**House for Sale or Rent.**  
Furnished House, 12 Rooms, good stable, 1 Acre Land, within 10 minutes of State St. For sale, or to let for the winter, or longer if desired. Apply to J. H. HAND, 106 Salem St., Medford, or to J. C. HAND, 117 Franklin St., Boston.

512

**WANTED.**  
A man for a permanent position as solicitor. Salary paid. Address or call. G. H. W. 425 33 Pemberton Square, Room 3, Boston.

513

**NEW MUSIC BOOKS**  
— for —  
**SOCIAL MEETINGS.**

Songs of Redeeming Love.  
By Sweeney, McCabe, O'Kane, and Kirkpatrick. \$2.50 per dozen. \$27.00 per hundred.

Gospel Praise Book.  
By Asa Hill, \$4.00 per dozen. \$40.00 per hundred.

Vo



## The Week.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, January 27.

Occurrence of two earthquake shocks in San Francisco, Cal., no serious damage resulting.

Arrival of the old Liberty Bell in New Orleans.

Successful inauguration of the Montreal ice carnival, thousands of visitors crowding the city on the occasion.

The damage done to the buildings in the recent London outrages greater than at first reported.

Three hundred lives lost by the recent avalanche in the Italian Alps. The snowfall there the heaviest within the memory of man.

Congress.—The Senate yesterday adopted Mr. Bayard's resolution expressing horror and detestation at the recent attempt to destroy the houses of the British Parliament and other buildings in London. Eulogies were pronounced on the death of the late Congressman Duncan of Pennsylvania, and the Nicaraguan treaty was discussed in executive session. A large number of bills and resolutions were introduced in the House, and eulogistic addresses made in memory of the late Congressman Duncan.

Wednesday, January 28.

Decision of the Oklahoma squatters to peacefully leave the Indian Territory for the nearest point on the Kansas line.

Burning of the Leonhart morocco factory in Brooklyn, N. Y., the property loss reaching \$100,000.

A brilliant reception in Albany tendered to President-elect Cleveland, Gov. Hill, the State officials and legislature.

The mail trains at the West greatly delayed by snowstorms.

Mysterious disappearance of S. S. Conant, for fifteen years managing editor of *Harpers Weekly*.

No new developments in the London dynamite outrages. A large force of detectives employed on the case.

No intelligence yet received in regard to Gen. Stewart.

A general movement toward the occupation of the entire Tonquin country by the French believed to be imminent.

Congress.—In the Senate yesterday a resolution was adopted directing the library committee to place a bust of the late Henry Wilson in the Vice-President's room at the national Capitol. The House bill for the retirement and re-colonization of the trade dollar was reported favorably, with amendments. The conference report on the naval appropriation bill was adopted. The House passed the District of Columbia and the army appropriation bills.

Thursday, January 29.

Heavy snowstorm and high winds throughout New England. Railway travel somewhat impeded.

Holding of a meeting of colored citizens of Boston to protest against their exclusion from skating rinks.

Mr. S. S. Conant traced as far as Alexandria, Va., and believed to be insane.

Another victory over the Arabs obtained by Gen. Stewart. A desperate battle fought on the 19th inst. in the desert near the Shebat wells. Gen. Stewart badly wounded. British loss placed at 20 killed and 60 wounded; Arab loss, 1,300. Gen. Stewart now occupying a strongly entrenched position south of Metemneh, and in communication with Gen. Gordon at Khartoum.

Virtual suppression of the revolt in Cambodia.

Natives of the Cameroons mission becoming turbulent over German interference in the territory.

Congress.—The Senate, yesterday, was engaged in discussing the Nicaraguan treaty. A bill was introduced in the House to promote the efficiency of the army by the voluntary retirement of officers who entered the service during the late war. Land grant bills were considered during the greater portion of the session.

Friday, January 30.

Thirty-nine horses brought to death in Philadelphia yesterday.

Opening of the Dominion Parliament with the usual ceremonies, the address being made by the Governor General.

Occurrence of a \$125,000 fire in Glasgow, Scotland.

A large force of rebels reported as massed at Metemneh, under command of a Frenchman.

The troubles in Buchanaland to be adjusted without a resort to arms.

Congress.—Nearly the entire time of the Senate yesterday was spent in executive session discussing the Nicaraguan treaty. Its ratification was finally defeated. The House adopted a resolution providing that a joint convention of the two branches of Congress be held Feb. 11, to count the electoral vote for President and Vice-President, and to declare the result of the same. Another attempt to proceed to a consideration of the Mexican reciprocity treaty bill was defeated. The river and harbor appropriation bill was considered.

Saturday, January 31.

Twenty persons more or less injured by an accident on the Reading Railroad at Greenville, N. J. The disaster due to the breaking of a wheel.

The sessions of the Congo Conference to close on Monday.

A passenger train running between Sydney and Waga Waga, N. S. W., precipitated into a creek, and forty persons killed.

Refusal of the Vienna newspapers, and also the foreign and provincial journals, to report the proceedings of the Reichstag, in consequence of an insult offered to a reporter by the president of that body.

Congress.—The Senate yesterday adopted the House resolution with regard to counting and declaring the electoral vote for President and Vice-President on the 11th proximo, with an amendment giving the Senate additional tellers. The interstate commerce bill was considered, and an adjournment taken until Monday. The post-office appropriation bill was reported to the House, and a message was received from the President asking for authority to return to the British government the steamer "Alert," so generally given to the United States for use in the Greely relief expedition. Thirty pension bills were passed at the evening session.

Monday, February 2.

Four or five persons fatally injured, and a dozen others badly hurt, by the explosion of natural gas in several Flushing (Pa.) cellars. Property valued at \$20,000 also destroyed.

Capt. Couch and three lieutenants of the Oklahoma boomers arrested and held for examination.

A reduction made in the national debt, the past month, of between \$7,000,000 and \$8,000,000.

Attempt to blow up the store of Harry Bros., 303 Grand St., New York, with dynamite. The building badly damaged, as was *Widley's* store near by.

The ex-governors of two Chinese districts to be decapitated for permitting the French troops to capture Baeninh.

An advance of Gen. Barle and his troops to within seven miles of Birt. A desperate engagement inevitable. Gen. Buller temporarily appointed to succeed Gen. Stewart as commander of the expedition to Khartoum.

CHURCH FURNITURE.—Paine is furnishing Pulpits, Chairs, Tables, Settees and Cushions at very low prices direct from his manufactory on Canal Street. Also Price lists, Photographs and drawings of new styles, sent by mail on receipt of postal for same.

The Mason & Hamlin Upright Pianos are pronounced to be, like the organs of the same company, the best of their kind. The refinement and purity of tone attained in them are especially commended.—*Boston Journal*.

For family making we have used Payson's indelible ink for 20 years and will try no other. It is the oldest and best.—*Christian Union*, N. Y.

Since the introduction of Parker's Hair Balsam all choice flowers have taken rank in the rear. Nest, pure. Price 50 cents.

If you have orders to place for the sale or purchase of Stocks, Bonds or Investment Securities, consult Messrs. Whitney, Howe & Co., 7 Exchange Place, Boston.

Of all the choice condiments that belong to the well-furnished table, as chow-chow, piccalilli, etc., none is so much prized as a standard relish for soups, fish and meats as the Halford Worcestershire Table Sauce, at once the best and cheapest of them all.

SPRING EXCURSIONS TO CALIFORNIA.—Messrs. Raymond and Whitcomb announce their fifth annual series of spring excursions to Colorado and California. There will be three dates of departure, viz: April 16, 23 and 30, and the programme provides a magnificent sight-seeing tour of 59 days. There will be halts at Chicago, Denver, Manitou, Santa Fe and Los Angeles on the outward trip, a prolonged stop at San Francisco with a five days' visit to Monterey, and a short sojourn at Salt Lake City returning. In addition there will be a detour over a thousand miles through Colorado with visits to some of the greatest scenic wonders in the Rocky Mountains, including Clear Creek Canon, the Royal Gorge, Marshall Pass, La Veta Pass and Toltec Gorge. Ample time is allowed for all who desire to visit the Yosemite Valley and Big Tree Grove. These trips are planned on the most liberal scale with first-class accommodations everywhere and are patronized by the best class of travelers. A circular giving full particulars regarding rates, daily movement of the parties, etc., may be had by addressing W. Raymond, 240 Washington Street, Boston.

BEAUTIFUL EVER-BLOOMING ROSES.—All lovers of Choice Flowers should send to the Digges & Conard Co., West Grove, Pa., for some of their lovely Roses. The roses are certain to bloom, and are the finest in the world. They are sent safely by mail post-paid, to all post-offices in the United States. This company is perfectly reliable, and noted for liberal dealing in plants. They give extra Premiums and Extras more roses than most establishments grow. Send for their *New Guide*, a complete treatise on the Rose (76 pages, elegantly illustrated), free. See advertisement in this paper.

James I. Stalker, Franklinton, Idaho, says, "I had the misfortune to burn one of my hands so badly that I almost lost the use of it. It pained me so that I could not sleep, and until I got a box of Pike's Centennial Salve, which cured it in one week."—*Druggists* list it.

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## BOSTON METHODIST PREACHERS' MEETING.

Monday, Feb. 9, 1885. Conference on "The Best Methods of Promoting Revivals." Speakers limited to ten minutes. Discussion opened by Rev. Elijah Hiett and Rev. L. B. Bates.

PROGRAMME FOR NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION to be held in the Fourth Street Church, New Bedford, March 2-4, 1885:—

Monday evening, Preaching, Thomas Stimm; all, George A. Grant.

Tuesday, 8.30 a. m., private session for criticism of sermon, 9 a. m., Organization and business, 9.30, Essay—Can the Class-meeting be restored to its former efficacy, and how? W. F. Davis and J. D. King, 10.30, Should the Conference take action with respect to Transfers? Morse and Bates, 11 a. m., Intermission, 1.30, Devotional exercises, 1.45, What was the Religious Status of Paul before Conversion? Hunt and Ward, 2.45, Have We a Right to Adopt Expedients which do not Promise Permanent Benefit to the Church? (a) In Religious Services, Fuller; (b) In Administration of Discipline, McCord; (c) In Temperance Agitation, Perkins; these papers to be each limited to twenty minutes, and the whole subject thus thrown open for discussion.

Evening, Preaching, F. Bowler; all, E. S. Fletcher.

Wednesday morning, 8.30, private session for criticism of sermon, At 9, Prayer and Conference Meeting, 10, What is the Law of the New Testament Concerning Divorce and Separation? Humphreys and Drew; 11, The Doctrine of the Intermediate State—is it Scriptural? Kimball and Beal. The first-named brother to write in all cases; the next to open discussion.

D. A. JORDAN, Com.

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